

the Starres.

to hurt or damage. For we see oftentimes some one
that beginneth his worke vnder a good constellation
wherof notwithstanding he reapeth nothing but hurt
and misfortune. Contrarywise another attempteth
a matter vnder an euill constellation, and yet notwithstanding
reapeth commodite and profit by the same,
yea and it oftentimes happeneth that two more toge-
ther cuen at one and in the selfe same hour, doe take
their iourney or enter into a shipp, whereof some of
them returne home with gayne and good fortune, o-
thersome be in great danger and hazard, and others
returne with losse and misfortune : the which thinge
happeneth vpon no other cause but through the di-
uersitie of the ascendents in their nativities. For a good
constellation doth not turne away the euill that the planets

HE ligues as hath been alredy

at the time of an Election.

What is to be observed in the ligues

the goodlye thereto equal to the equall of the nature
in the nature, except the election be very good, and
take away the damage which the liguncators brought
on will helpe or profite him nothing at all, for it cannot
therefore liguncie the priuation of chyldeyn, an Election,
factors of chyldeyn vnfourmarke in his nature, and
mecte for begarting of chyldeyn, and hath the liguni-
for if any man would make election of a time fit or
or make it litle, otherwise Elections taketh no place:
with fad or let the equall that shall happen, or else diminish
that shall happen, to accordeyd wilde. For hec will cither

Fudgements of

Robt.
John
John
HE liguncs as harch been arcedy
spokern, are dyuided into ma-
ny lourtes, some be moueable,
some hexed, some meane or co-
mon, and therfore elicerly ligunc
cannot be apart or fit for elicerly
bring fabilitie and continuall
vnto thinges. Tholc thinges therfore that are done
to continue long, as building of houles & Cattles, plan-
take their begining when hexed liguncs are in the alic-
ting of trees, manages, and such lyke, they shoulde
dene. For the moueable liguncs worke altogether



nificators of the thing in the nativitie doe helpe the
goodnesse of the election , for if they bee good or
indifferent god, and not altogether cuill, then the
election shall profit. But if the significators in the
natiuitie do promise in any matter some good or some
ill, a good election shall helpe the good and let the
cuill, or at the least diminish or make the cuill the lesse.
For *Ptolomey* in his fist *Aphorisme* of his *Centiloqui-*
um sayth : The wise man may turne awaye or put of
many effects of the starres when as he knoweth their
natvres, and preparereth himselfe before they weare:
their effect, and *Salomon* sayth : a wise man shall rule
the starres. He therefore that doth foresee thynges
that

R. 3.

20 Aug 2

T W O
Guides to a good
L I F E.

The Genealogy of Vertue
A N D
The natomy of Sinne.

Lively displaying the
worth of the one, and the
vanity of the other,

virtute duce non errabis.

LONDON
Printed by W. Iaggard
1604.

6002 a 6121 in Q

SpecieGesellschaften und

and the *new* *old* *new* *old*
and the *old* *new* *old* *new*

Allow me to explain.

TOMSON

Printed by M. Ladd

۲۰۳

To the reader,

There is no metal so pure but hath
som drosse, and therfore (Gentle
Reader) I will not excuse this
Booke of faults: such as it is, I lay it o-
pen to thy view, wishing thee rather
with the Bee to gather honnye, then
with the Spider poison; not that the
Flowers of this poore garden include
any such danger, but that the mind of
the beholder (if not rightly tempered)
may like the Spider turne that to poi-
son, which a better disposition digests
for honny: I will hope the best, and so
farewell.

Nihil tam probe, quod non
vellicare malignitas:

To the reader.

I. Herisio mercatorum per pa-
tiorum quorum scriptorius (Gentile
Reader) I will not excuse this
Booke of mine: for it is I say it is
but to such men, writing specia-
ly whiche use to shewe pourelye, that
writhe speckled booke; nor that spe-
ke wittie or shrewd booke, but indeede
such knipe quarell, but rather intended at
the people of this country (whiche
may like speckled booke, in me interbo-
ken, uppon a peccati gloriacione, dictione
for powre: I will note speckled
and to
fincemell

Mixtiam libope, dux non
valuisse utilitatis:

James Hall

James Hall

James Hall



The Anatomy of Sin, discouering the whold bodie of Imperfection and pollution,

Proper captain that looks
for victorie, will striue
to knowe the number,
strength and fortifica-
Tion of his enemies,
Bthe better to prepare
his force against them: the like may be
saide of a Christian Souldier, in the
conflict of this life, when he once per-
ceiueth the sleights and oppugnations
wherewith his enemies, the world, the
Flesh, and the Diuell assaile him hee
will prouide himselfe accordinglye, to
withstand their violence : This cannot
better be performed, than by consul-
tation, first, to vnderstand what sinne
is, and the diuers braunches thereof,

B and

The Anatomy
and then to bee well acquainted with
his opposites.

What Sinne is.

Sinne may bee definde to bee the transgression of the Lawe, his Capitall heads are in number seauen : namely, Pride, Couetousnesse Luxury, Enuie, Gluttony, Wrath, and Idlenes : which are auoided by seauen contrary vertues : as humilitie, liberalitie, Chastitie, Charitie, Abstinence, Patience, and Deuotion.

Thus knowing what sinne is, wee must next seeke and study how to shun it, which cannot better bee effected then by learning how to detest it.

How to detest Sinne in general.

Consider that it is as venomous as Hydra, as prodigious as the head of

of Sin.

of Gorgon, as infectious as the bloud
of Nessus, as fatall as the Night Rauē,
as loathsome as the Leprosie, as full of
torment as the heart of Titius, as gree-
die as the Iawes of a hungrie Lion, and
as devouring as the deepe sea. Beside
all this, the World erected to vs for a
blessing, through sin becomis a curse :
that created to the Image of God, tho-
rough sinne, we are made as ouglie as
Diuels ; that so often as wee sinne wee
strike our maker on the face, & finallie
being adopted heires of heauen, tho-
rough sinne, we are cast out as bondes-
men for hell.

Howto auoide Sinne in generall.

THe first remedie against sinne, is
pouertie, because Riches are the
Winges and armes of Concupis-
cence, which being clipt and restrai-
ned by want, wee cannot so easilie flic-

The Anat'omy

into the bosome of pleasure, nor apprehend her dalliance: provided that it be true and godlie pouertie, which never diuerts from Faith, vpon anie extremite whatsoeuer.

The second remedie is contempt of the World, least opening our eares to the vaine praises of mens lips, or aduanced to sudden honour and estimation, our hart sucke in the poison of selfe conceit, whereby we thinke our own excellencie a sufficient dispensation for sinne.

The third remedie, is to make election of such a State of life, as offereth the least occasion of il; for whosoever followeth the common course of the World, can hardlie performe anie action tending to the sincerite of life.

The fourth remedie, is the avoiding of peruerse companie, for the wicked will infect the godlie, as one bough of a tree, being set on fire, consumeth the rest.

The

of Sinne.

The fist remedie, is to shun the opportunity of time and place, as he that sees not riches, nor commes into the house of Luste, is lesse troubled with their severall temptations.

The sixt remedie, is the breath of often and devout praier, which like vnto a sharpe Northeast wind, nips sinne in the verie springe and blossome of his strength.

The seventh remedie, is tribulation and aduersitie, for as blacke pitch being bruised becomes white, so the spots gotten by sinne, are purged cleane away by tribulation.

The eight and last remedie, is a continuall meditation, that wee muste all once die, and after come to iudgment, where euerie one shall bee rewarded according to his works, they that haue done well with eternal happiness, and they that haue done ill, with tormentes that never shall haue end.

The Anathomie

Of vertue in generall.

Virtue, is a proportion and vprightnesse of life agreeable to reasonne, and consisteth in mediocritie, as Vice doth in excesse or defect: It is neither subiect to Fortune, sclander, sicknesse, olk-age, aduersitie, or tyrannie.

Of vertues there are two kindes, contemplatiue and morrall: contemplatiue, which is a quiet and settled beholding of all those good things gathered together by reason, and approoued by iudgement: and morrall, which consisteth in the practise and dispersing of those good thinges to the benefite of humane societie; so that it is not sufficient to thinke well, but to doe well. And the bodie of vertue is of that nature, that it must be compleat, not sound of one lim, and lame of another.

For if either chastity shall be without humility, or humility without chaste-
tie;

of Sinne.

tie, when god doth as well detest pride
as vncleannes, by what meanes shall
proud chaſtitie be acceptable in his
ſight, or vnclean humility, good things
are not pleſing to God, which are
ſpotted with the commixture of euill :
as for example, to liue soberly, and to
be aſleepe to good workes, or to e-
cute good works and liue licentiously
are both vaine,

Therefore the tree of vertue muſte
florish in euerie brāch, In which ſence
it will be as a ſhelter in time of neceſ-
ſtie, and a hauen of peace to the con-
ſcience. Nowe to the particular wea-
pons, wherewith synne affaileth the
ſacred person of vertue.

Of vice in particular, and firſt of pride.

PRide is ſaide to be the tympanic of
the ſoule, because it is a puffing vpp
of the heart and mind, proceeding frō
the opinions of ſome good thinge in vs
more

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more then in others.

The roote of pride is riches, Nobilitie, Fame, Knowledge, Strength, Honor, Beautie, good successe, Delicate feeding, fine clothing, Health, sharpe-nesse of wit, and such like.

His companions are Enuie, Anger, Impatience, Indignation, Selfe-will, Obstination, &c.

Pride is said to be full of Enuie, because the proud man thinketh himselfe onlye the worthiest, and that euerie mans greatnesse is a hindrance to his.

Of Anger by supposing himselfe never so well thought of as he deserues.

Of Impatience, in that hee will not suffer himselfe to be reproued, but will haue his vices accounted vertues, and looke to be commended for them.

Of Indignation, as esteeming (in comparison of himselfe) euerie man vnworthy of any good that befals him.

Of Obstination, by stiffely holding of his owne opinion, notwithstanding any

of Sinne.

onie authoritie or prooife alleadged
to the contrarie.

Those men are most subiect to pride,
that are most rude, most abiect, moste
inconsiderate, moste hastie and head-
strong : for such as are wise, sharpewit-
ted, considerate and well staied, doo
looke into themselues , and finde no-
thing in them worthye to make them
swell or looke bigge with pride,

This sinne of all other sinnes is the
most dangerous, because other sinnes
proceed from euill deedes, but pride is
to be feared, cuen in good & vertuous
actions.

Of pride there are nine
branches.

PResumption, Obstination, Hypocri-
sie, Boasting, Ingratitude, contempt
of others , Disobedience , Ambition,
and Curiositie, and of euery of these in
particular,

Presumption what.

Pre-

The Anathomy

Presumption is taken three maner of waies : First, when a man rashlie by any interiour qualitie or exteriour acte, doth enterprize a worke that is aboue his skill or calling.

Secondly, when a man thinketh him selfe better, or more wise or worthy of temporall gifts than another.

Thirdly, when a man will not be reprehended by another, of any thinge that he hath either done or said amisse, but blindly goeth on in his sinnes, and thinketh himselfe most safe, when hee is in most danger.

Obstinacie what.

Obstinacie is, where a man esteming himselfe better than another, holdeth his own opinion hard(as it were) by the teeth, and will not submit unto the iudgement of the wiser.

Obstinacie is of two sorts : first, whē a man refuseth to confess his fault, how grose

of Sinne.

grose or palpable soever it be.

And secondly, when hee striueth to make it lighter than it is, or lay it vpon the backe of another.

Hypocrisie what.

HYpocrisie is, when a man is inwardly in himselfe wicked, & yet would outwardly seeme vertuous.

Hypocrisie is of three sorts : first when a man for feare of worldly shame, seeks to couer and dissemble the circumstance of his synne, when hee ought rather to confess it.

Secondly, when a man dooth accuse himselfe in the presence of others for a notable synner, that so hee may seeme devout, religious, and humble, when as in hart he is full of deceipt, violence and craft.

And thirdly, when a man will indeuour himselfe to doe good workes, to no other end but to be praised of the World,

Bo-

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Boasting what.

Boasting, is to extoll our selues in wordes more than cause is, or that we are worthy of.

Boasting is of three sortes, first, when we do shew our selues proud and arrogant in respect of temporall goods, as of wealth, great offices, costly raimēt, or in respect of giftes of the bodie, as of beautie, strength, health, and such like: or in respect of the guiftes of the mind, as of knowledge, sharpenesse of wit, perfection of memory, &c.

Secondly, when we make a repetition of our good workes, or graces, more for vaine-glorie and to winne reputation in the worlde, then for good example or to the glorie of God.

And thirdly, when wee publish out of our owne mouthes in ostentation, how rich we are, of what authoritie & dignitie, thereby to terrifie others and make

of Sinne.

make them to submit vnto vs, which kind of pride is most odious, insomuch as God hath not bestowed those blessings vpon vs to boast of, but to relieve the wantes of others, and to defende their necessities and wrongs.

Ingratitude what.

Ingratitude is a sinne, whereby wee suffer the remembrance of a benefite or good turne to slide away or bee forgotten.

Ingratitude is of twoe sortes, first when we neither acknowledgde nor re-quite a good turne.

And secondly, when wee are not so contented, but wee hate and seek to hurt him that hath done vs good: for this we need no further example then of those, that neither acknowledge nor give God thankes for his benefites bestowed vpon them, but go about so returne his loue with blasphemie and contempt.

Con-

The Anatomy

Contempt of others what.

COntempt of others, is to despise all men in respect of our selues.

Contempt is of two sorts, first when through a certaine nicenesse wee contemne such as are poore, sickely, ignorant and sinners, because we are not, or at least thinke we are not touched with any such imperfection.

But to checke this kinde of pride, let vs consider & we shal find these things ordinarily incident to al men, and that we either haue or may be subiect vnto them as well as others.

Secondly, when wce depise the authority of our superiors : and to check this kind of pride, we may take the example of brute beastes, the horse will acknowledge his rider, and the dogge will feare his maister.

Ambition what.

Amb-

of Sinne.

Ambition, is an inordinate desire to enjoy honour, dignitie and great places, therby to be predominant and aboue others, not for their good, but to the satisfieng of our owne priuate appetite: it was a thing that Christ and his Apostles hated, and therefore wce ought to take heed of it.

Ambition is of two sortes, one when priuate men contend for superioritie, another when princes aspire.

The fruites of ambition are sedition, warre, ruine, bloudshed and cruelty.

Curiositie what.

Curiositie is an vnusiall precisenesse, or vnnecessarie superexcellence in any thing.

There are six kindestes of curiositie, first when we couet pretious ornaments exceeding our estate and calling: or whē we couet them in superfluity, or with a greater care then we ought.

Secondly

The Anathomie

Secondly, when through a vanity of spirit we striue to find out the vnderstanding and sence of friuolous matters, which when we know, doe vs more hurt then good.

Thirdly, when we spend more time or take more delight in amorous and ydle Pamphlets, or in the works of poeets and Phylosophers, than in the book of God.

Fourthly, when wee presume to interpret the holie Scriptures after our owne fantasies, and not according to the auncient Fathers of the church.

Fiftlie, when we prie narrowlie into the life and doings of other men never so much as once looking backe into our selues.

And lastlye, when wee presume to search into the secrets of God, which in no wise belong vnto vs.

Disobedience what,

Dis-

of Sin.

Disobedience, is a neglecting of that which is commanded, or a wilfull spurning against authoritie.

Disobedience is of three sortes, either when we despise our Prince, Parents, maisters or governors; or when we deprave their worth by our malicious words, or when we wishe or practise their ruine, so to procure an alteration in the state.

The contrary to this is Obedience, which is of two sortes: active, in doing all such thinges as are commanded (so they concur with vertue) and passive, in suffering patiently whatsoever is imposed vpon vs, not repugning the honour of God and the health of our soules.

How to detest Pride.

Pride if we consider the cause thereof, is fluxiue, momentarie and verie uncertaine: for if it proceed from Ri-

Cches,

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ches, who knowes not riches may waſt
either by ſuretiſhip, riot, loſie by Sea
or Land?

If from Nobilitie or great birth, it
may be stained.

If from knowledge, knowledge is
full of error: If from strength, strength
may ſonne decay; If from honor, Ho-
nor is but a ceremonie: If from beau-
tie, age may wrinkle it: If from good
ſuccesse, Fortune may alter it: If from
daintie food, it may breed ſurfeſting,
and ſurfeſting commonly brings death

If from cloathing, what is it but the
ſkins, wool, nay the verie excrements
of brute beaſts and ſtones of the earth?

If from health, ſickneſſe may destroy it

If from multitude of friends, are they
not like water brookes, that in ſummer
become drie, and in winter frozen?

If from ſharpeſſe of wit, Semel infa-
niuimus omnes, there is no man liuing
but is guiltie of Follie.

Pride likewife conſidered by his ef-
fects,

of Sin.

fects, will appeare far more dangerous, as the thing that bringes with it, contempt both of God and men: contēpt of God, as appears by his wordē and by his iudgments: By his word, in that he saith, He will resist the Proude and giue grace to the humble: By his iudgments, in that he spared not his gloriōus Angels, but for their pride threwe them out of heauen to the bottome of hell. Amongst mortall men also, how seuerelie hath he punished pride? Pharaoh and his host for that sin were drowned in the Red sea, Iessabel hadde her bloud lapped vp of Dogges, the King of Babell for seauentyeares space, was companion with bruite beastes, and Hamthon executed vpon the same gibbet, which he had prepared for Mardonius, the prouerbe is, Pride goes before, and shame followes.

Among men there is nothing likewise more odious: for whom doe wee more despise, more feare, more grudge

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of repine againste, than the haughtie
and intollerable humor of proud men.
Naye it makes vs hatefull to our owne
selues, when looking backe into our
corrupt nature, we finde nothing wher
of to be proud: for our conception is
sin, our birth paine, our life labour, and
our death necessitie.

How to auoide Pride.

The only and chiefe remedy against
pride, is humilitie; for as by pride wee
are banished from the presence of god
so by humilitie we are recal'd vnto him
againe, because without humilitie, no
other vertue whatsocuer is acceptable
in his sight.

What humilitie is.

HVmilitie is the contempt and los-
ing of proper excellencye: of hu-
militie there are three degrees.

The

of Sinne.

The first is, to submit our selues vnto our superiors, and not presume aboue our equals. The second is, to submitt our selues to our equals, and not to presume aboue our inferiors; The third is, to submit our selues to our inferiours, and to presume aboue no bodie; The humilitie likewise of Christ and his holie saintes, being sette before our eies, may serue as a powerful remedy against the infection of pride. For when wee consider that our sauour Christ for our sakes left heauen for earth, of God became man, of a Lord a seruant, and of the most almighty and most honourable, suffered himselfe to be trode down and crucified of the most abiect, vile and base; what reason haue we to bee puffed vp with arrogancie, knowing that if wee meane to raigne with him, wee must likewise suffer with him.

Finis pride.

C₃ of

The Anatomy

Of Couetousnes.

Couetousnes is said to be the drop-sie of the soule, because the Couetous man, the more he hath the more still he desireth. It is also a kind of bad motion, whereby the diuell intiseth vs ynlawfully to withhold our own goods, or vniustly to couet other mens.

There are fourre sortes of Couetousnesse, the first isto desire that which is another mans, not caring how we get it, by right or wrong : or when with a deliberate minde we hunt after wealth and honor, that so wee may the more commodiouslye feede and cocker our owne pleasures.

The second is, when we study to get money, wealth or fauour, by wicked or filthie meanes.

The third is, when we wil not restore that which wee knowe to be another mans, whether we either founde it, or
that

of Sinne.

that it was cōmited to our trust to keep
The fourth is, when we treasure vpp
much wealth, and neither vse it our
selues, nor employ it to the benefit and
releiuing of others.

Couetousnesse hath nine hands or
hookes by which it snatcheth
at the trash of this world.

NAmely Fraud, Vnquietnesse, per-
jurie, taking of bribes, Sacriledge,
Theft, Vsurie, Rapine and Symonic.

Fraude what.

Fraud, is by all kinde of craftie and
coulourable meanes, to usurpe that
which belongs not vnto vs.

Vnquietnesse what.

AS well night as daie to be continu-
ally possest with care how to inrich
our

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our selues, not relying vpon the prouidence of God, who hath commanded vs to cast our care onely vpon him.

Perjurie what.

Perjurie, is when we call God to wittnesse in a false and vntrue matter, therby to win either credite or commodity, as verie often times fals out amonst merchants and trades-men, & in persons that giue in evidence before maiestrats : or in our priuate conference, when without dread or reuerence to the name of God, wee sware by it.

Taking of bribes what.

Taking of bribes is to swerue from the true course of Iustice for the loue of golde, or for rewarde to beare falfe witness against any man : wherby three persons are at oncet time damnified

of Sinne.

fied and abused, first God whose holie
name is prophaned,

Secondlie the Judge, whom a lieng
witnesse deceiueth; and thirdlie the in-
nocent person against whom he testifi-
eth, who commonlie by that meanes
is utterly vndone.

Sacriledge what

Sacriledge is through a greedie de-
sire of temporall goods not to forbere
the defacing of Gods Temple, nor the
robbing of his ministers.

Theft what,

THeft is, when we either priuily pur-
loine, or openlie extort from anyc
man (whether it be by the highe waie
side, or in contention of lawe) that so
we may haue to satisfie our own cou-
rous humors.

Vsurie

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Vsurie what.

VSurie is when vpon the loane of any thing, whether it bee money, meat, drinke or apparell, we do couenant before hand to receiue backe againe more than the principall was, which we deliuered foorth, thereby to enrich or maintaine our estate and calling: or when we ingrossse commodities, or forestall markets, thereby to procure a dearth, and then to raise the prices of things as we list our selues.

4. Reasons to disproue Vsurie.

First it is against the law of Charity, for whereas we are bounde to doe good one to another, the Vsurer contrariwise, hurteth, where hee seems to helpe.

Secondly, it is against the law of Nations, in that ther is no nation, but hath some

of Sinne.

from Injunction, statute, or law against it:

Thirdly, it is against the law of nature, for in nature it is monstrous, that mony should beget mony, being in it selfe a dead and sencelesse substance.

Fourthly, it is expressly against the Law of God, for hee hath saide, Thou shalt not hurt thy brother by Vsurie of money, nor by ysurie of corne, nor by ysurie of any thing that he may be hurt withall, Deut. 23. 13.

Fiue other reasons to shew the vilenesse thereof.

The first is, because it is worse than theft for a theef stealeth but now and then, but vsurie is a continual robbery.

The second is, because it is worse then Iudas, for Iudas tolde Christ but once, but the usurer selleth him euerie minute.

Thirdly, because Iudas restored the money againe which he tooke, but the Usurer

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Vsurer will never restore that which he hath vniustlie taken.

The fourth is, because it is worse than death, for Death killeth but the bodie onelie, but Vsurie killeth both bodie and soule.

The fist and last is, because it is worse then hell, for hell torments the wicked only, but vsurie scourgeth and afflicteth both good and bad.

Rapine what.

RApine is a forceable and violent extorting of other mens goods, thorough the vehemencie of a greedie minde, as by oppression and such like: the condition of which sinne is moste damnable, in that it is alwaies subiect to the curse and exclamations of the wronged and oppressed, whose sighes and grones day and night solicite heauen for vengeance and reuenge.

Simonic what.

of Sinne.

Symonie is when we giue or take reward for an entrance or admission into the ministerie of God, or the profit thereof.

How to detest Covetousnes.

Consider that the matter thereof (which is riches) is moste vile and abiect, or else our Sauiour woulde never haue committed the purse to Iudas

That Christe chose not his Apostles and best beloued from amongst Princes, but poore fishermen.

That no man can serue two maisters, God & the world, no more thā the eie can at one time behold heauē & earth.

That riches for the most part are gotten with paine, preserued with feare, and lost with sorrow, that many times they forsake vs living, and never accompanie vs being dead.

That how much souer wee couet for
pof.

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possesse, we can rightly saye no more
is our owne; than what will serue to
seed and cloath vs.

That the most couetous of wealthie-
est man is but as the mil wheele, which
though it turne all daye about, yet at
night is found where it was in the mor-
ning: so howsoeuer we ruu about this
world for vwealth, yet at our death, vve
shall be found as poore as vve vvere at
our birth,

That as great burdens laide vpon the
backs of trauellers hinder them in their
journey: even so, much vwealth cannot
be but a let and hindrance to vs, in our
voyage and pilgrimage to heauen.

That couetous men are but as camels
that all daie carry the kings treasure, &c
at night are turned into a filthy stable,
being able to shew no signe or appear-
ance thereof, but their galled backes.

That the death of a couetous man is
ridiculous, considering that al vwhich
he hath so carefully scraped together,

may

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may fall into the hands of his enemies,
or be spent of such as vwill never giue
him thanks, vwhilst he himselfe sittes in
the shadowy of death, and can shew no
reminbrance of his great possessions,
but the gaules and sorcs of a disquiet
conscience.

The miserie of a couetous person is
very vwell described by the Heathen
Poet Plautus, vnder the person af Eu-
clio, vwho hauing hid much treasure in
his house, durst not go abroad for fear
of robbing, nor stay at home for feare
of killing.

But vwith much more terror is it set
foorth in the booke of god, vwhere it is
said by the mouth of our sauour, that it
is easier for a Cainmel to passe through
the eye of a needle, then for a rich man
to enter into the kingdome of heauen.

Achab desiring to be maister of poor
Naboths vineyarde, vwas punished not
onely vwith the losse of his kingdome,
but vwith the deere forfeiture of his life.

The

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The rich glutton in the gospell was so neare himselfe, that he woulde not spare the crummes which fell from his table, but in the end was carried naked to his graue, and his soule was left destitute in the flames of hel fire, without any hope of redemption.

How to auoid Cauenousnesse.

The onely remedie against Cauenousnesse is liberallity, which is a distribution of those good things that are in our possession, to the benefit of others: for wee haue nothing which we haue not received from god, ouer which we are but as stewards, and therefore the bread which we cauenously detaine in our hands, is the bread of the hungry; the garments which we lock vp in our chests, the cloathing of the naked: and the money in our bagges, the treasure of the poore, the bloude of which if they perish through our lacke of pittie
and

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and compassion towards them, will be required at our hands.

In Liberality 10. circumstances are to be considered.

Frist we must (so neere as we can) giue to none but such as want.

Secondly our giftes must be profitable and not hurtfull.

Thirdly they must proceed frō a merciful affection and not from vainglory.

Fourthly we must not be more boun-
tiful then our ability wil suffer.

Fiftly, we must giue in due time with
out protraction or delay.

Sixtly it must be done in seeret.

Seauenthly, we must be liberall of
our owne proper goods, lawfull not
wrongfully gotten.

Eightly, our charity must be voluntarie,
and from the heart, not vpon compul-
sion or constraint,

Ninthly, we ought not to vpbraid him
at any time to whō we haue bin liberal.

Lastly, what wee giue we must giue
freely,

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treely, and not in hope of rewarde, or further recompence, for so to giue, bewraith a couetous desire and no true deuotion.

Finis Couetousnes,

Luxurie.

Luxury may be called the leprosie of the soule, and is an inordinate appetite of lasciuious & fleshly pleasures:

There are five kinds of Luxury.

The first is Fornication, which is the vnlawful coyture or societie of one single perсон with another.

The second is Rape or rauishment, when a virgin is defloured, either with her consent or against her will: for altho' though it be with her consent, yet it is counted rauishment, in respect of the damousnesse thereof, by reason it violent.

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lently breakes the lists of chasteitie, and opens a gap many times to further vncleannessse.

The third is Adulterie when the mariage bed is defiled, and this is of twoe sortes, either simple, as when the maried sinnes with the vnmarried, or double, when the maried sinnes with the maried.

The fourth is incest, when the abuse of fleshly lust is committed by such as are of one kinred, bloud, or affinityz; which sinne makes men of the nature of bruite beasts.

The fift, is Zodomy, which is of two sortes, when man lusteth after man, or man after beast, and this sin in the holy scripture is ranckt with murder and cal led a crying sinne, as continually solliciting and calling for vengeance upon the offendours.

The sixt is the excesse of carnall action euен amongst the married; which although it seeme lawfull, yet it offendes

D₂ God,

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god, if it exceede measure or modesty.

There are nine forrunners
of Luxurie.

The first is voluptuous eating and
drinking, the 2. scurrilous talke, the 3.
a discouered dug, the 4. a naked breſt,
the 5. frizled haire, the 6. artificiall
painting, the 7. costly perfumes the 8.
a rowling eie, the 9. an vNSTEADY foote.

Appendants to Luxurie.

The appendants to Luxurie are theſe,
 loue, desire, concupiſcence, and ieaſouſie.

Loue what.

Loue is an affection of the hearte,
 wherby it lusteth after ſomthing to
 haue the yſe thercof, if the thinge be
 good

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good it is called true loue, if bad, it is called concupisence, which is the mother of luxurie.

Concupisence what.

Concupisence is that kinde of loue which is accompanied with lust.

Loue is of two sorts.

True loue which is the loue to vertue, or such an affection of the hearte, that imbraceth a man more for his own sake then for any commodity, may be expected from him; & mercenary loue which is likewise of two sorts: the first, in respect of him that receiueth a benefit, louing the person for the profite that comes from him: and the second in respect of him that bestoweth a benefit, when he doth it more for reward and recompence, then for the loue of him to whom he doth it.

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The difference betwene the loue of
virtue which is called true-loue,
and loue of Concu-
piscence.

The loue of virtue is without yrke-
somnesse or intermission : the loue
of Concupiscence is momentarie and
oftentimes breedeth a loathing in the
milde.

The loue of virtue is without feare,
or care : the loue of Concupiscence is
accompanied with griefe, vexation,
and labour,

The loue of virtue wisheth a like af-
fection in all others, as is in it selfe:but
the loue of Concupiscence harboureth
euill Jealousie,

Jealousie what,

Jealousie is a feare which a man hath
least another whome hee would not,
Should

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should enjoy somethiug which he striueth to keepe peculiare to himselfe: and this may be good or bad, according to the obiect, whereon our fancies or desire is fixte.

Desire what.

DEsire, is the delay which is made between our liking conceiued of some good thinge, and the fruition of the same.

The effect of Loue.

The effect of Loue is, of manie to make one, as chiefly apperes by mariage, whereof there are soure kindes Marriage of honour, mariage of loue, mariage of labor, & mariage of griefe.

Mariage of Honor.

Mariage of honour, hath three degrees, the highest, between good and

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and mans nature; the middle most, betweene God and the soule of man vniited by grace and the fruition of glory; the lowest, betweene God and his Church, when they are both made one mysticall bodye; and these three kindes of marriage are supernaturall, and appointed of god after an vnspeciable manner.

Marriage of loue.

Mariage of Loue, is a faithfull contract betweene a good man and a vertuous Woman: or the coniunction, vnitie and society of religious and zealous people, grounded vppon Grace, peace and Concord.

Marriage of Labour.

Mariage of labour is, when any man or woman marrieth more for covetousnesse and lust, than for Vertue, chaste-

of Sinnes.

Chaſtitie, or good report; or where two are matched together, betwixte whom there is no equality of age, birth or manners.

Marriage of griefe.

Mariage of griefe, is the coniunction and familiaritie betweene the Wicked and reprobate, whereof ſtill enſueth wretchedneſſe and miserie.

The preſeruation of mariage.

The preſeruation of mariage, conſisteth in the dutie of the Husband to the Wife, and of the wife to the husband.

The dutie of a Husband.

The duty of a Husband towarde his wife, muſt bee confirmed by theſe nine circumſtances. First, in louing her aboue other women. Secondly, in go-

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werning her graciously. Thirdly, in per-
swading her more by reason than au-
thoritie. Fourthlye, in not vsing her
roughlie or iniuriously before others.
Fistly, in admonishing her often. Sixt-
ly, in reprehending her seldom. Se-
uenthly, in striking her neuer. Eightly,
in prouidning for her carefullye, & last-
lye, in louingly deuiding of his autho-
rity with her, especially in matters that
concerne her sex.

The duty of a wife.

The dutie of a wife toward her hus-
band, standeth in these obseruations
following.

First, she must loue him, and none o-
ther but him.

Secondly, she must not depend too
much vpon her wealth, beauty, or no-
bilitie of birth, but haue her chiefeſt
care bent vpon thofe things, that ſittē
nearest to her husbands hart; as the in-
tegritē

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egritie of maniers and mildnesse of behauour and conuersation.

Thirdly, as the Persians when their enemies came rushing vpon them, receiued them with silence : and contrariwise, if they were set vpon with silence, made head against them with open mouth : euens so, a discreet Woman must hold her peace when her husband exclaiimes with choller: and contrariwise if hee vtter not a worde, she must labour to cheere him with comfortable speeches.

Fourthly, she must not discouer her husbands imperfektions.

Fifthly, she must not vpon any displeasure forsake her husbands bed.

Sixtly, she must be free from all suspicion of incontinencie.

Seuenthly, she must be no gadder abroad.

Eightly, she must be modeh in attire

Ninthly, shee must be secret as touching household wants and affaires.

Tenth

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Tenchly, she must be ashamed to vt-
ter anye dishonest speeches, floutes or
lestes, or to giue eare vnto them.

11. She must be patient and wink at
many things done by her husband.

12. She must be carefull to bring vp
her children.

13. She must be faire spōken and cur-
teous to her neighbours.

14. She must apply her hands to good
huswifarie, and her mind to the know-
ledge & vnderstanding of gods word.

Lastly, she must not forsake her hus-
band, either for sicknesse, pouerty, or
any other casuall affliction.

How to detest luxury.

Consider that the obiect whereto it
tendeth (which is the corporall fru-
ition of vnchaste persons) is, thogh can-
died with a faire outside, inwardly the
receptacle of vile and corruptible base-
nesse.

That

of Sinne.

That lust is never satisfied, but alwaies
poore euен in plenty.

That the pleasure thereof is momentary, but the punishment eternall.

That it defileth the temple of the holy ghost, which is mans bodye consecrated vnto Christe by his precious bloud.

That it is no sooner enjoyed, but it breeds annoy: that it weakens the powers of the soule, and filleth the body with many diseases, that it shortens the life and shadowes a good report.

That there is not so riche a treasurie, but Luxurie will draw it dry: that it is a fire, whose substance is Gluttonye, whose flame is pride: whose sparcles, are corrupt speeches, whose smoke infamy, whose ashes filchingesse, & whose end is hell.

Remember the iudgementes of God executed vpon lustfull persons: as the sudden death of Onan, the plagues sent vpon Abimeleck king of Egyp, thogh
but

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but in thought he pretended lewdnes toward Sara Abramis wife, the sworde of dissention that never departed from the house of David, for taking the wife of Uriah: the violent death to Ammon by his owne brother, and many other examples, which may terrify & bring vs in detestation of his sinne.

How to auoide Luxurie.

The best remedy againte Luxurie is Chastity, which is of fourc sorts: either of Nature, as of such as are borne Chaste: or by Artes of such as are made chaste by men: or by praier and industry, as of such as haue made them selues chaste for the kingdome of Heauen: or by marriage, as of such as liue chastly in Wedlock. Mat. 19. 12.

Chastity what.

Cha-

of Sinne.

Chastitie is the brideling of lust vnder the yoke of reason, or a cleere disposition of the bodye without the filth of concupiscence: it is the beauty of the soule, the ioy of heauen, and the best Iewell on earth.

To preserue which Iewell without flawe or blemish, is to auoid the causes wherewith it is foild, as first to cast out of the minde all wicked and vnchauste thoughts.

Secondly, to auoide filthy commu-nication.

Thirdly, not to frequent the compa-ny of lewd and lasciuious persons.

Fourthly, to bee temperate in diet, and modest in apparell.

Fiftly, to refraine the handes from vnseemlie touching and handling.

Sixtly, not to couet the sight of thin-ges that may tempt to vncleannessse.

Seuenthly and lastlye, to keepe the mind and body continuallye practised in godly and vertuous exercises: For ydlic-

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ydlenesse is the gate that lets in the infec~~tion~~
fection of the soule, and the Diuell is
most ready to assaile, when he findeth
vs most vnprouided to resist, which is,
in the time of ydlenesse.

There are other remedies also for
the auoiding of Luxurie, as when wee
feele it creepe vpon vs, not to yeld or
giue way vnto it, but to strangle it, euen
in the cradle and first birth: to thinke
when we intend any vnlawfull and cor-
rupt enterprise, that howe close or se-
cret soever we keepe it from the eie of
man, yet it lieth open(as the noonday)
to the sighte of God: and therefore if
we be ashamed that men shuld see our
vncleanesse and beastlye behauisour,
much more ought wee to tremble and
be ashamed that god shoulde beholde
vs, who is our iudge, and a iudge of
that nature, that not only afflicteþ our
bodies with temporall punishment,
but can if it please him, cast our soules
into euerlasting torment.

Finis Luxurie.

of Sinnes.

Of Enuy.

ENUIE may be said to be the canker of the soule; for that it eates and frets into the inward man, no otherwise than rust doth into yron; it is a resoycing at another mans hurt, and a sorrowing for his good.

Enuie is of two sorts good and bad; good enuie is that, when behoulding the perfections of another, wee are angry with our owne imperfections, and labour seriously to be equall; or at the least to imitate the vertuous and good qualities, which wee see to flourishe more in others than in our selues, and this is calde emulation: provided that we speake not our owne glorie, but the glory of God.

Bad enuie is, when wee grieue that the like profit or good qualities are

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not in vs, or not as well in vs as in anye
other : And of this there are fiue bran-
ches, Detraction, discord, murmuring,
hatred and hurt.

Detraction what.

Detraction, is the blemishing of an-
others good name, which may bee
done sixe manner of waies; first when
priuely or openly, wee malitiously im-
pose a crime vpon another, wherof he
is not guiltie.

Secondly, when we do agrauate and
increase other mens faultes or offences
by our spitefull reports.

Thirdly when without any necessity
our iust cause we take occasion to speak
of other mens vices, publishing them
to the world though nothing vrge vs
thereunto: and therfore the backbiter
is compared to a Butchers cur, whose
lippes are alwaies bloudie with the
slaughter of some beast or other.

Fourth-

of Sinne.

Fourthly when wee interpret in the worse part the good deeds and words of others, and giue a badde censure of them.

Fiftly, when we deny any virtue, good qualitie, power or authority to bee in another whom, notwithstanding our conscience knowes, is well furnished to the contrarie.

Sixtly, when wee see any vertues or good qualities in a manne or woman, worthye of commendations and wee conceale them and leauē them vnspoken of, but if wee spie the least vice or imperfection in them, we straightway with a kind of greedinesse, reprehend and discouer it: and in this sence an envious detracter may be compared to a Swine, that comming into a garden where he sees sweet flowers and stinking ordure, neglegetes the flowers and runs presently to the dung: or to him that snuffes a candle with his bare fingers: for although his fingers bee de-

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filde thereby, yet the candle giues the
cleerer light : euен so, hee that tradu-
ceth the virtuous, defiles his own con-
science, but makes him a great deale
the more glorious.

Discord what.

Discord is the violating of the bond
of Charity : which may happen 3.
manner of waies, First, when through
hatred and enuy, we will not reconcile
and set at vnytys such as we see to bée at
variance.

Secondly, when we labour spiteful-
ly to breake off the loue and amitie of
such as before were frends, and to sow
contention and debate betweenthem.

Thirdly, when we scoste, deride, or
giue ignominious names to men, ther-
by to bring them into hatred and con-
tempt.

The fruites of discord.

Dis-

of Sinne.

Discord brings forth quarels, murder, cursing, swearing, perturbation of soule, and the ruine and destruction both of commonweales and families.

Therefore contend not at al, specially with these fие kindes of people.

1 Not with a mighty man, least you fall into his hands.

2 Not with a rich man, least with his gold he weigh downe your right: for bribes peruerts the harts euen of princes, and magistrates.

3 Nor with a talkatiue person, for hee will heare no reason.

4 Nor with an angry man, least you increase his fury.

5 Not with your wife or familiar frend because such strife and contention, is as thornes in the bosome, smoake to the eyes, vineger to the teeth, and gall to the state.

Murmuring what:

E3

Mur-

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Murmuring is a repining of the hart
or a speaking of the tongu against
god or our neighbour.

To murmure against god is of three sorts. First when we grudge at our own infirmity or pouerty: that we haue not as perfect and sound bodyes or as well beautified minds, or as great plenty of wealth, reputation, and friendes as others haue; forgetting that God hath said with his owne mouth, that before him, there is no respect of persons: that he hath not regard to the outward disposition of the bodye, but to the inward zeale and godlynes of the hart: that whom the lord loueth hee chaltest: that hee hath chosen the poore of this world, to be riche in fayth and heyres of his kingdome, whereunto we cannot enter, but by many trybulations and afflictions.

Secondly, wee murinur against god,
when we find falt at the course of time

or

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or the vnseesonablenes of the weather,
knowing that in all thinges we ought
to submit to his will and prouidence;
so that neither for the oppression of
wicked men, nor the distemperature
of drouth, moisture, cold or heat, ought
we to be dismayde, but faithfully be-
leeue that God will at length remem-
ber vs.

Thirdlye, when wee seeme to
reproue the iustice of god, for sending
prosperity to the wicked, and aduersity
to the godly, which is a great madnes
and lack of faith, considering the wic-
ked are made happy in this world, but
to their further condemnation, and the
godly miserable, to their further iustifi-
cation; the one being very aptly com-
pared to the labouring Oxe, that every
morning is setcht out of the pasture
and brought to the yoake; the other to
the Oxe appointed for the slaughter,
who is suffered to lye still and feede at
his owe pleasure.

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To murmur against our neighbour, is likewise of two sorts, first when we judge them vnwoorthy of those good blessings which are bestowed vpon them.

And secondly, when we cannot endure to heare them commended for any thing, but strait, we either contradict their praise, or else by frowarde wordes do disable them, that so they may seeme contemptible rather then deseruing any good opinion.

Hatred what.

HAtred is an offence rooted in the hart by continuance of time, where we study to doe hurt and mischiefe to him with whom we are offended.

The ground and roots from whence it springs are Offence and anger.

Offence, is a certaine greefe of the heart, which commeth thorough the touch of some euill, that agreeth not with

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of Sin.

with our nature.

Anger is a boiling of the bloude about the hart, frō which ascend fumes and hot vapors that disturbe the brain, and distract the countenance, so that the party so inflamed, becomes frantike and beside himselfe, till he bee reuenged on that which was the cause of his anger: and hereupon anger is calde a short madnesse; but if it be more then momentarie, it is called no longer anger but hatred,

There are two kindes of hatred, good and bad: good, when we hate the Vices which wee perceiue to bee in our selues, or in others; and bad, as is before defined.

How to suppresse hatred.

To suppresse hatred is to moderate anger, and to bee troubled with neither, is to take heed that we be not thirstie after reuenge; for as

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anger goes before it, so reuenge follo-
weth, if in time it be not preuented.

Reuenge what.

Reuenge is a motion of the hearte, whereby it doth not onely turne aside from that which offendeth, but labours withal either to repell and yasquish it, or to punnishe him that is the cause thereof.

For two causes menne ought not to desire reuenge.

First, because God hath said vindicta mihi, vengeance is mine, and therfore it is rebellion to offer to pull that priuilege out of his hands.

And secondly, because it is a great part of folly and iniustice, to thinke we are reuenged of an iniurye, when we haue punnished the body of him, that offered it, knowing the soule and affections are the chiefe cause (which are out of our reach) and the body but the bules

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Soules instrument, and therfore he that
in furie and rage tyranizeth ouer the
body for anye offence is offered him,
doeth as the dog, that bites the stome,
and suffers him that caste it, to passe a-
way vntoucht.

Hurt what.

HVrt is, when in our owne person or
by the meanes of others thorough
mallice or enuy, wee study to empoue-
rish, wound, maime or hinder another
man, whom in dutye and religion, we
are bounde, to pardon, helpe and suc-
cour : for he that will forgiue, shall be
forgiuen, and he that will shew mercie
shall haue mercy ; but to the cruel, like
measure of cruelty shalbe extended.

This branch of Enuie differeth from
reuenge in this, that reuenge alwayes
followes vpon some offence, but hurt
is oftentimes practised vppon a malici-
ous and hatefull stomach without any
pre-

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precedent quarell or displeasure ; and therefore this kinde of enuie is called the enuie of the diuell, who hates and striueth to hurt the whole race of mankind, not for any damage they can doe vnto him, but vpon an inueterate hatred.

Why it is easier to hate then loue.

Because hatred findeth a better soile in our harts, and a more apt foundation to be laid vpon, than loue doth : and that for two reasons. First, because of the corruption of our nature, which sauours more of Sathan who is enuious, hatefull, and a lyer, then of God, who is loue, truth and charity.

And secondly because the infirmity of our nature wil not permit vs to inioy any good thing in this world, that is pure and of long continuance, but suffereth vs onely to haue a little taste and sence

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sence thereof : hereupon men say that pleasures, seruices, and good turnes are made of feathers, and therefore easely caried away by reson of their lightnes: but offences, euils and displeasures, are made of lead, and therefore by reason of their weight, they sinke downe and lodge in the bottoome of the heart.

How to detest envy.

Consider that envy is the badge and cognisance of the diuell, for the diuell is not better knowne then by his enuious disposition, and therefore such as giue place in their heartes to this vice, are discouered to bee the seruants of the deuell: if seruants of the diuel, they are enemies to god, if enemies to god, they become subiect to eternall damnation.

Consider likewise that enuie is the transformer of men from the perfectio of their first creation: in their first creati on, they are amiable, milde and gentle
but

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but through enuie they growe sterne,
rough and impatient, hauing their eies
sunke into their heades, their browes
wrinkled, their checks pale and wanke,
their teeth grinning like dogges, their
tungs hissing like serpents, their oynts
trembling, and their whole body leane
and vnsightly.

Enuy is also tearmed the mansion of
error, the hell of minde, the pricke of
conscience, and the sting of corruption
and by the opinion of some, helde for
sinne against the holy ghost, for that it
wilfully and of malicious stomach im-
pugneth the graces bestowed vpon
gods children.

Yet of all other sinnes, it is accoun-
ted the iustest, for that it taketh ven-
geance vpon it selfe; for although it
leuell the dart of mischiefe against o-
thers, yet it woundes it selfe, ann is to
the hart of man, as the worne bred in
the tree to the wood therof, by whom
at laste it is devoured: but say it were
not of that nature, but that enuy were
very

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very pleasing and plausible in it selfe,
yet knowing that God wil be reueged
vpon it, as appeares by the example of
Caine, for his enuy towarde Abell; of
Saul, for his enuy toward Dauid; of the
sonnes of Iacob for their enuy toward
their brother Ioseph: of Ammon, for
his enuy towards Mardocheus, it is to
be loathed and abhord: but being so,
that it consumerh the heart, drieth vp
the body, vexeth the mind, and indan-
gereth the soule, what can be thought
more detestable?

How to auoid Euuy.

THe onlie remedy againste Enuie, is
charitic, to doe vnto others as wee
would bee doone vnto our selues: this
virtue of charitie spreades it selfe into
two partes: firste, into the loue which
we owe vnto God, and secondly, into
the loue which we owe vnto our neigh-
bours.

How

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How we ought to loue God

With al our soule, with al our strenght
With all our power: that is, chiefly and
aboue all other things; for he saith our
sauiour Christe) that loueth not mee
more then eithes father or mother, wife,
children, sister or brother, hath no part
in me, nor I in him,

Fiue reasons why we ought to loue God.

First, Iure preceptions, because he
hath commanded it.

Secondly, Iure creations, because he
hath created vs.

Thirdly, Iure redempcionis, because
he hath redeemed vs.

Fourthly, Iure sanctificationis, because
he hath sanctified vs.

Fiftly, Iure Amoris, because he hath
so loued vs, that he hath not only giue

vs

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vs all things necessary for this life, but
hath prepared eternall happinesse for
vs in the life to come.

How to loue our Neighbor.

We must loue our neighbour as our
selfe : for he that saith he loueth God
and hateth his brother, is a lyer, and
there is no truth in him.

Foure reasons why wee ought to loue our Neighbor.

First, because wee are all of one bro-
therhood in the flesh.

Secondly, because we are of one re-
generation in spirit.

Thirdlye, because of the wordes of
Christ, who hath commanded that we
loue one another as he hath loued vs.

And fourthly, because we are mem-
bers of one and the same mysticall bo-
die, whereof he is the head.

Finis Enuy. F

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Of gluttony.

Gluttony may bee called the Deluge or inundation of the soule, because it is a rauenous desire to feed and fill the stomach, beyond the rule or bounds of nature.

There are two sortes of gluttony, the first, consisteth in greedie, often, and immoderate desire of delicate meates, and varietie of dishes.

The second is, when in stead of refreshing the body with sufficient moisture, we drowne it in the superfluity of drinking.

We may eate or drinke immoderately, seauen manner of waies.

Eirst when we our selues in our own persons do surfit in excesse, or so load and

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and ouercharge the stomach as we deuise meanes by hotte drinke or otherwize to caue digestion.

Secondly, when wee our selues obserue a moderation, yet in vaine-glory and ostentation prouide such superfluitie at our feasts and banquets, as others thereby become immoderate eaters or drinkers.

Thirdly, when (though we haue but moderate prouision) wee rache the inuention and art of cookery for strange compositions, vnusual sauces, and prouocations, therby to please and delight the appetite.

Fourthly, when wee eate or drinke more vpon wantonnesse, then anie necessitie.

Fiftly, when we are more costlye in one dish of meat, or one draught of wine, then would suffice for the value to sustaine many multitudes, as the dissolving of gold and precious stones to that purpose; by the example of Cleopatra,

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patrato Antony, & Mulcasses King of Tunis, the one carrowing to her loue at one draught, a jewel of inestimable price; the other, bestowing a hundred crownes vpon the dressing of a peacock for his owne diet.

Sixtly, when our tables are full, and we well satisfied, we rather couetously lay vp the remainder, than charitable bestow it to the relieve of the hungry.

7. and lastly, when wee vsse delicate meats and drinke for the prouocation and stirring vp of the body to lust, and performance of the act of venery.

The effectes of Gluttony.

There are many dangerous effectes that follow Gluttony: especiallye these eleuen ensuing.

First, stupiditie or dulnesse of wit, for the stomach being filde and the braine troubled, we are vnfit to praye, or vsse any other duty of good Christians.

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The second impotency, when thorough Gluttony our bodies are infected with many diseases; as the dropsy, palse, feauers, inflammations, and diuers others; so that our limbes becom weak and feeble.

The third scurrilitye, which is an impudent behauour or disordered gesture of the body, whereby we prouoke men to laugh vs to scorne; as appeares in drunkards, when their toongs stammer, their feete stagger, or any other vnseemly and ridiculous action proceedes from them.

The fourth Furie, when through the ill disposition of excesse, wee spurne at reason and good counsell, wounding, killing, and doing deedes of mischief, we care not vnto whom.

The fiftē loquacitie or superfluous talke, when through the force of wine, we vomit out detractions, cursinges, horrible oathes and blasphemies, filthy, ydle, and ynchaſt wordes.

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The sixt drowsinesse, wherethrough
rauenous eating or drinking, wee are
fit for nothing but for sleepe.

The seuenth, beastly nastinessse, whē
for want of other vtterance, our surchar-
ged stomache bewraies our intempe-
rance, by vomiting, belching and stin-
king of the breath.

The eight, lust; for bellis-cheere and
drunkennesse, are the bellowes to con-
cupiscence: and as the pampered horse
will cast his rider into the mire, so the
flesh being pampered, will hurle the
soule into the lake of all vncleannes

the ninth povertie, when for abu-
sing of plenty we are plagued and pin-
ched with penurie.

The tenth, losse of credit and estima-
tion in the world.

II. And last, the wraith and indig-
nation of God, whome (thorough our
Gluttonie) of a mercifull and louinge
father, we make a rigorous and puni-
shing Judge.

Lefte

of Sinne.

Lesse content in superfluity
than sobriety.

Because superfluitie and intemperance prevent the sweetnesse and pleasure of the sense, hauing no feeling of hunger, thirst, or any other motion of the body: but sobrietie forbearing the fruition of pleasures a long time, receiuers a far more perfect taste of them for satiety makes pleasant thinges become lothsome and vnpleasant.

How to drinke Wine.

The first draught is for thirst, the second for nourishment, the 3. of pleasure, & the fourth of malediction.

How to detest gluttonie.

Beside the reasons before mentioned,

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ned, there are eight other circumstan-
ces inducing vs to the detestation of
gluttony.

First, because it hasteneth the disso-
lutiou of the body.

Secondly, because it taketh part with
the fleshe, in the combat betwene it
and the spirit: so that there is twoe a-
gainst one,

Thirdly, because it invreth the body
to an euill custome, which will after-
ward very hardlie be forsaken.

Fourthly, because it plaies the hyp-
ocrite with vs, appearing sweete and
pleasant at the first, but in the end it bi-
teth like a Scorpion, and is as fatall as
poison.

Fiftly, because it liues continually vn-
der the curse of God, whoe pronoun-
ceth a woe vnto them that rise vperly
to follow drunkennesse, and continue
in it till night.

Sixtly, because it discipateth and de-
stroyeth the fence, for drunken menne
be-
nei-

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neither knowe what they doe them-selues, nor what is done vnto them.

Seuenthly, because he that is subiect to the desire of the belly is in perpetuall flauerie by reason the bellie doeth alwaies craue and is neuer satisfied.

Eightlie, because of the iudgements of God inflicted ypon offendours in this kinde, as vpon Noah being derided of his owne sonnes, and of Lot that in his drunkennes committed incest with his daughters; whereof did spring a most wicked and pernicious generation.

How to auoid Gluttonie.

To auoid Gluttonie wee must embrase temperance and sobrietie : which consisteth in chastening and taming the desires of the bodie, by fasting and abstinence.

There are two kindes offasting, the first is, to abstaine from meat & drink ; the second, to refraine from sinne, and the

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the corrupt affections of the heart, the
first is good, but the last is better than
the first.

The properties of true Fasting.

THere are foute thinges required
of him that will truely fast.

The first is a voluntarie motion
he must not doe it vpon constraint.
The second, is zeale without vainglo-
rie, he must not doe it to bee praised or
seen of men.

The third, praier, he must cal for the
assistance of god.

The fourth, almes-deedes, hee must
giue to the poore, to shew the fruits of
his fasting: for to faste or vse a sparing
diet, not to the intent that we may be
the better able to relieue others, but to
enrich our selues, is no fast, but rather
a chiefe point of auarice.

The better to incourage vs to exer-
cise

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cise fasting and to auoide gluttonie, is to lay before vs the example of Christ, who notwithstanding he were Lorde of al treasure both in heauē and earth, yet voluntarilie fasted forty daies, and fortye nightes: and of Iohn Baptiste, whose best delicates was but Locustes and wilde honny: And of the apostles, that so awed their bodies with temperate diet, as they were glad to pull the cares of corne to satisfie hunger.

We read that Gallen was a hundred and twenty yeare old, and when it was wondred how hee liued so long, hee made answeare, that he never rose from his table with a full stomach.

The Egyptians vſed in the midſt of their banquets, to bring in the anathomy of a dead body dried, that the horror thereof might keepe them within the bounds of temperance: ſo that for the bodyes health, and for the vigour and alacritye of the ſoule, there is nothing better then fasting, nor any thing worse

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worse or more fatall than this sinne of
gluttonie.

Of VVrath.

Wrath may be called the frenzy
of the soule, and is defined to
be a vehement motion of the
hart tending to reuenge, whereby the
bloud boiling exceedingly, sendeth vp
hot and burning vapors to the braine :
so that reason is smothered, and the wil
made obedient to the affections.

Of Wrath there are eleuen
branches.

Malice, Furie, Impatience, Male-
diction, Blasphemy, Reproch, Re-
uenge, Contention, Threatning, Cru-
eltie, and Murder.

Mal-

of Sin.

Mallice what:

Malice, is a kinde of anger deeplie rooted in the hart, and closely concealed, til opportunity serue to do mischiefe: the contrarie to this, is clemencie, soone forgetting and easily pardoning an offence.

Furie what:

Furie, is a chollericke passion of the minde, which presentlie breaketh foorth into violence, either by worde or deed, and is deafe to all trueth and reason, during the time it is in hys: the contrarie to this, is meekenesse, whereby we are hardlie moued to anger.

Impatience what:

Impatience is an easie inclination to wrath or anger, and it happneth three maner

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manner of waies. First, when the minde
stirred vp by offence inuoluceth it selfe
in manye bitter cogitations, studying
how he may be reuenged on him with
whom he is displeased.

Secondly, when the minde surchar-
ged with vnkindnesse, breaketh forth
into disordered clamors, and confused
speeches.

Thirdly, when we grudge and repine
at the harmcs, calamities, sicknesse, or
other euils inflicted vpon vs by god;
not remembraing that for three causes
wee ought rather to reioice: first, be-
cause tribulation is the badge of a chri-
stian souldier; and it is more honor for
a souldier to be in battell, then to hide
his head in a Castle or fortresse.

Secondly, because in patient suffer-
ing of afflictions, we are made like vn-
to our captaine Christ, and to bee lyke
him is the greatest glory.

Lastly, afflictions are a sure testimo-
ny vnto our consciences, that wee are
the

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the beloued of God, for whome the lord loueth he correcteth.

The contrary to impatience, is patience, which is a voluntarie and longe suffering of afflictions and hard extremities, for the loue of vertue and honestie.

Malediction what.

Malediction is, when through wrath or anger, we curse, banne, or wish euil to another : which sinne I finde to bee very detestable for these three reasons.

First, in that for the most part curses redound vpon the head of him that cutseth.

Secondly, in that the evill doer is rather to be praied for than to be cursed, considering that to curse, is to heape more euill vpon him, whereas he had enough and too much before.

And thirdly, in that it is so vnlawfull a thinge, as that it is not permitted against

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gainst the diuell, much lesse against a
nie christan; as appeares by the exam-
ple of Michael the Archangell, whoe
when he stroue with the diuel aboue
the body of Moses, he did not reproue
him with cursed speaking, but onelie
said; The Lord rebuke thee Sathan:

The contrarie to malediction is be-
nediction or blessing, when wee wish
well to all men, yea vnto our enemies.
Blesse them that curse, Do good to the
that hate.

Blasphemie what.

Blasphemie, is a reuengefull intent
uttered against God himselfe, tho-
rough opprobrie and contumelious
speeches; which for ffeue causes is held
a most horrible sinne.

First, in respect of the greeuous pu-
nishment which god himselfe did set
downe against it in the old Testament,
which was stoning to death

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of Sinne.

Secondly, in respect of the ingratitude of the blasphemer, that dishonoureth god with that member of his bo-die, in which god hath honoured him aboue all other creatures, namely, his tongue.

Thirdlye, in that the blasphemer is more wicked and rebellious then al other creatures, for all other creatures doe praise and magnifie their creator, according to their kinde, declaring his power, wisdome, goodnessse and omnipotence, but the blasphemer dooth not only neglect that dewty, but what in him lies, contriueth to make a scorn of his name and dignitie.

Fourthly, in respect of the perverse disposition of the blasphemer, which attributes to himselfe that good which he doth, but the euill which befalleth him, he ascribeth vnto God : whereas contrariwise, euils doe fal vpon vs thorough our owne desert, and whatsoeuer is good proceedeth only from god

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Fiftly, in that the diuel speaketh in blasphemers, for their wordes are so horrible and full of terrorre, as no man of any conscience, or hart-feeling pity, can indure their speeches, but will be moued to stop their eares againste them; the contrary to blasphemye, is Sanctification, adoring and worshipping the name of God, never presuming to haue it in our mouthes, but with great and singuler reuerence: for as it is written; our God is a consuming fire, and will not hold them guiltlesse that take his name in vaine.

Reproch what.

Reprach is an imperfection, whereby we are moued to scorne, check, or deride another man, either for the defect of minde or bodie; or when we studie to detract or speake euil of a man behinde his backe: the contrarie vnto this, is humility or vprightnes of heart and

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and roong, giuing to euery one a good report; for therefore hath god in the creation of the tongue, obserued these foure thinges. First, he hath made it tender and soft, to signifie our wordes should be oflike temper.

Secondly he hath tyed it with many threades and stringes, to restraine and bridle it.

Thirdly, it is euery way blunt, where by we are admonished that our words ought not to be pricking or hurtfull.

And fourthly, it is inclosed with a quicke-set and strong rampier of teeth and gummes, and with lippes which are as gates to shut it vppe, for feare it should take too much liberty.

Reuenge what.

Reuenge is, to take the rod of Iustice out of gods hand, and our selues to render euill for euill, which is very absurd, considering that it is the soule

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which offendeth, and we haue power ouer nothing but the bodie ; like him that breakes the sword and suffers him that gaue the wounde, to passe awaye without blame or prejudice : the contrary to reuenge is lenitie and mildnes, forgiuing euery one as we looke to be forgiuen our selues.

Yet is not reuenge altogether forbid den, maiestrates may vse it; for they are as Gods substitutes; prouided they do not execute it, as caried away by their owne affections of wrath or anger; but as redring the glory of god, the course of Iustice, and the safetie of the Commonwealth.

Contention what.

Contention is when through the chollerick disposition of nature, we are alwaies apt to fight, quarrell, or contend, for euery light occasion ; the contrary to this, is peace or placcability of mind, rather resoluing to lose our right,

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right, then by vaine cauiling, to breake
the bond of charity.

Threatning what.

TO threaten is to pronounce mischiefe & hurt vnto another, not in respect of iustice and correction, but onely in desire to satisfie reuenge. The contrarie to this, is frendly admonition, aduising our aduersary, and rather reclaiming him by faire perswasions and faithfull counsell, then bending the brow, or whetting the tong against him.

Cruelty what.

CRUELTY is a priuation of pittie and compassion, wherof ther are three sortes, the first is, to procure mischiefe, the second is, to execute it without mercie, and the third, not to defende cruelty, and oppression from others,

G 3. whom

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whome we see extreamely dealt with,
if it lie in our power to helpe them: the
contrary to this, is mercifulnesse and
compassion; which is a like fense and
feeling of euil and griefe which others
suffer, as if wee were touched with the
same; or a mittigation of the extremity
of that which one hath deserued, vp-
on the consideration of our own frail-
ty and selfe-guiltinessse.

Murder what.

Murder, is so far to be enraged with
wrath, as to wish or not be satisfi-
ed till we haue the bloud of him that
offended.

Murder is of two sorts; internal, con-
ceiuued in the hart; & external, brought
forth in action, so that to kill is not
simply vnderstood of the shedding of
bloude onely, but by euery occasion
tending thereunto: as taking away of a
mans good name, his houle, goods, or
any

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any thing else, whereby he preserues his being here in this world.

How to detest Wrath and Anger.

THe circumstances whereby we are taught to detest anger are these : first, by the example of bruite beastes, who though they be neuer so fierce or cruell, yet amongst such as are of their own kinde they wil alwaies shew themselues meek and gentle, as the Lion wil not hurt the lion, nor the Dragon the Dragon.

Secondly, in respect that by nature we are brought foorth naked and unarmed; which signifies wee ought to loath all barbarous cruelty.

Thirdly, to remember what we were when Christ laid downe his life for vs, with what gentlenesse hee suffers our daily multiplying sinnes, and to think that if wee can exspect mercy at his handes

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hands, that we ought to shewe mercie
to others.

Fourthly, so long as we are in wrath
and displeasure with our brethren, so
long neither prayers, nor almes deeds,
nor any thing else that we doe is ac-
ceptable in the sight of god, but wee
stand as exiled from his fauour and lo-
uing kindnesse.

Fiftly, our anger howsoeuer is aburſd,
for if wee maligne the iust, then wee
ſtriae againſt god, who standeth with
the iust: if the vniuft, it is a meanes ra-
ther to increase their lewdenes then to
diminifh it; and ſo our anger prooues
hurtfull to our ſelues and profitable to
no bodie elſe:

Sixtly, if we looke well about vs, it is
more then wee can well doe to be at
peace within our ſelues, and therefore
great improuidence to make war vpon
others.

Seauenthly, whileſt through wrath
we ſtriae to tyranise ouer others, and

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wee our selues like base cowardes are trodden down of our owne affections.

Eightly, the wrathfull man liues in a continual purgatory and hell of conscience, sometime afflicted with iniuries, and manye times smarting with woundes and blowes.

Lastly, we must not let the sunne goe d wne vpon our anger: for our Sauicur hath said, Whosoeuer sayeth vnto his brother, thou foole; is in danger of hell fire.

How Anger is good.

When it breedeth dislike in vs of other mens vyces, or stirreth vs vp to the desire of excellent things, as when we see our selues contemned for base actions, and loathing them, we addicte our seluesto things that are better, and more noble; and hereof comes indignation; which is a grieve wrought in vs, when we behold some good thing befall

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fall an vnworthy person, and he that is
worthy, depriued thereof.

The difference betweene Indignation and Compassion.

Indignation, is in regard of som good
that happeneth to one that is vnwor-
thy of it. Compassion or pity, ariseth
of some euill that befalleth or is pro-
cured to him that hath not deserued it:
and of these twoe mingled together,
springeth zeale; which is an indignati-
on of heart conceiued in regarde of
those things, that are vnworthyly don
againste him that is deare vnto vs, and
whome wee loue; as appeareth by the
example of Christ, whoe was so much
mooued with the indignity offered to
god the Father, when hee came into
the Temple at Ierusalem, by suche as
folde Doues and changed moncy in it;
as in great indignatio, he took a whip
and scourged them out, tellinge them
his

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his fathers house was a house of praier
but they had made it a den of theeu.

We must beware that our indignation
spring not of enuy, nor our zeale
of ignorance.

How to auoyd Anger.

Anger is to be auoyded two maner
of waies: first, in respect of others;
and secondly, in respect of our selues.

How to auoyd the anger of another man.

We shall the sooner auoyde the anger
of another man, if either wee giue
place to his fury, or staieng by him vs
milde and gentle speeches.

How to reconcile an enemy,

An enemy may be recōciled three
manner of waies : first, by crauing
pardon

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pardon in words ; secondly, by shew-
ing signes of humillitie by the bodye ;
as by kneeling or prostrating our selues
vpon the ground; and thirdly, by the
seruice of charity, according to the say-
ing; If thine enemie hunger feed him,
if he thirst, giue him driuke.

How to auoyd anger in our selues.

THe principall meane to auoyd anger in our selues is patience, in tollerating and suffering of euill with a quiet mind, thinking that whatsoeuer is layd vpon vs in this life, whether it be affliction, persecution, or reproche, that there is nothinge can touche our soule, but our owne iniquitye : and so long as our soules are safe which are truely our selues, whatsoeuer happens to our bodies, we ought to esteeme as not happening vnto vs ; and therefore not to be regarded of vs.

Beside, to bridle anger, consider the party

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party by whome we are displeased : if it be a stranger that mooues vs, impute it to his ignorance ; if a Childe, to his folly ; if a Maiistrate or father, to his authoritie; if a wife, to her Loue; if a friend, to his care ; if a brother , to his boldnesse ; if a scruant, to his negligence; if a neighbour to his rashnesse, not doubting but vpon better consideration, they will all repente thereof their ouersight.

The example of Moses auaileth very much to the auoiding of anger, whoe notwithstanding that he had byn many times reviled and exclamed vpon, by his countrey men the Israelites and that without cause, yet was so far from being angry with them, as when the Lorde for their rebellion against him, determined to cut them off, Moses rather besought him that his name might be wipte out of the booke of life, then any such harme should befal that people. Dauid a man chosen of God, and

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an anointed king, euen in the midſt of his guard and men of warre, ſuffered a base fellow to reuile him and throwe dust in his face.

Finally, let vs alwaies obſerue this one rule, that when ſoeuer wee finde our hart kindled with anger, we deuife ſome meanes to prolong the time before we ſtrike or make reply, as Theodosius and other vertuous men haue done, that would either reade the Alphabet ouer, play vpon ſome instrument, or make a certaine ſpace before they would reply vpon their offenders and by this meanes, as they, ſo ſhal we the more eaſily ſubdue and vanquish this wilde and ſauadge paſſion.

Finis Wrath.

of Sin.

Of Sloth.

SLoath may be called the lethargie
of the soule, being a lither deiection
on of the whole man from the laudable
exercise of virtue, so that in a man
ner he becomes sencelesse, but in truth
altogether vnpesentable.

There are eleauen branches offloth,
protraction, Remisnes, Negligence,
imprudence, indeuotion, sluggish-
nesse, pusillanimity, irresolution, dispe-
ration, misprision of time and omition.

Protraction what:

Protraction, is that defect of minde,
which when a man is to enterprise
or take in hand soone goodwoorke or
other, makes him defer the time, and
vse much delay ere he attempte it; and
this

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this is the fault of those that know, that without repentance we shal die in our sinnes, and yet defer their amendment of life from day to day.

Remisnesse what:

REmisnesse, is where hauing begun a good woorke, wee quicklye are mooued to leaue it off againe; and this is the fault of such, as entring into religion, and resoluing vpon a Godlye course of life, by the vaine inticements of the worlde, or the corrupt pleasures of the flesh, fal to their old bias again.

Negligence what.

NEgligence, is when we enter vpon a good worke, and proceede in it, but without care whether it bee well done or no; and this is the fault of such as are content to come to church to pray, heare sermons, and giue to the poore

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poore, but doe it more for fashion sake
and feare of punishment, then vpon a-
ny true zeale: or labour not effectually
to deserue the name of Christians, but
thinke it sufficient, howesocuer they
performe the outward ceremony.

Imprudence what.

Imprudence, is when a man doth
not prouide aforehand against that
which is like to happen, but stan-
deth still, or spendeth the time care-
lessly, till an inconuenience take hold
vpon him, and this is the fault of those
that never forsake sinne, till sinne for-
sakes them, nor haue anye thought to
liue well, vntill they see they must die
presently, thinking their rotten old age
sufficient for God, whereas they haue
spent their lusty youth in the seruice of
the diuell: but there are fiu reasons to
moue vs to beware of imprudence &
that wee defer not our conuersion to
virtue and godly life.

H The

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The first is induration, for that olde age hauing a long time continued in the custome of vicious life, like a stiffe tree is hardly bowed or brought to better order.

The second, is the longer a man abideth in sinne; the greater will bee the burden of sinne, the greater the burden of sinne is, the more hardly will he rise from vnder it; especiallye considering his chiefe strength and vigour is before wasted and consumed.

The third, the more strange we are to virtue and godlye life, the larger expence of time wil be required; for our entertainment and familliar acquaintance, so that hauing alyenated our selues all our life time, death in our olde age layeth hold vpon vs, before wee can put foorth our hand to apprehend the benefit of her presence.

The fourth, the difficulty and vnaptiness vpon our death bed to turne unto the Lord, by reason of the torment

of

of Sinne.

of sicknesse, the care of our goods, the clamour of wife and children, and the terror that death brings with him.

The fift, because at the houre of death the diuel is more ready to assaile vs then at other times, knowing that if he then faile, his pray is euer after past recouery, and we then most vnable to resiste.

Indeuotion what.

Indeuotion, is the spiritual drouzines of the soule; when neither through weaknesse or wante of power, but by a certaine wearisomnesse in the execution of good workes, we cast them behinde our backes, and leauue them vndone; and this is the imperfection of those, whose faith is wauering and inconstant, loosing the heate and vigour thereof.

Sluggishnesse what.

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Sluggishnesse, is a kinde of heauy, and lumpish vnwillingnesse to any good or commendable practise, and it is of two sorts; corporall, or spirituall; corporall sluggishnesse, is when we had rather indure any neccesity, then by industrie to paine the body, for the auoiding thereof.

Spirituall sluggishnesse, is when we had rather lie walloing in the pleasures of this life, though to our destruction, then wander thorough the thorny and bitter path of affliction, though to our eternall happiness: and this is the fault of thōse, that so their bodies be secure and at ease, haue no further care, but thinke all thinges well with them.

Pusillanimity what.

PUssillanimity, is a faintnesse of heart, whereby we become slacke euen in things, which we are sufficient able to per-

of Sin.

performe. And this is the fault of such as hyde their tallant, or shrinke backe from the waye of virtue, because they presume it is to hard for them to folow and so consequently fall into distrust of the helpe and assistance of God.

The cause of Pusillanimity.

THe cause of pusillanimitye is feare, which is of two sortes, one good, the other bad.

Good feare what

To stand more in awe of blame, reproch and dishonour, then of death or grieve.

Bad feare what

BAdfeare is a false opinion of euill, imagining it to be greater thē it is, and this is of two sortes, first when the

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soule thorough a cowardlye disposition
bocomes ydle, dead and void of euery
goodeffect. Secondly, when the wick-
ed through horrout of paine and pu-
nishment, and not for loue of godlines,
are bridled and restrained from their
villanies.

Irresolution what.

IRRESOLUTIÓ is a hanging of the mind
between two opinions, now deter-
mining this, now that, yet in the end
attempteth nothing at all. And this is
the fault of such, that would faine inioy
the blessednesse prepared for true chri-
stians, and yet are loath to forsake their
carnall affeçions; like the yong man
in the gospell, that came to our Sau-
our with a desire to obtaine heauen,
but when he was bid to sell all hee had
& giue it to the poore, hee went away
very sad and pensiuē, making no reply,
whether he woulde at such a rate pur-
chase

of Sinne.

chase the kindome of heauen or no.

Desperation what,

DEsperation is a kind of sloth, where by the soule waxeth fainte vnder the burden of sinne, or of anye good worke, and thinketh there is no hope of pardon, or possability to prosper, because shée wanteth will to aske the one, or courage to attempt the other; as appeares by the example of Kaine, Iudas, and such like, who offended god more in dispairing of his mercy, then in the committing of their offences: for the first steppe to saluation is to decline from sinne, and the second not to dispaire of mercie.

Misprision of time what.

Misprision of time is a kind of sloth mixte with vnecessarye labour, whereby time is otherwise spent then

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it shoulde, and therein although we
seeme industrious, yet because our la-
bour both of minde and body is either
about trifles or vnlawfull actions, there
fore such labour is accounted idlenes:
And this is the fault of such, as breake
their braine aboute the studie of mis-
chife, and wicked inuentiones, discourse
vpon vaine and filthy matters, seriously
read profane bookees, practise vnlaw-
full games, gad vp and downe vpon
no occasion of busynesse, spend time in
dalliance, drinking and eating, or make
a continuall custome of such exercisces
as are appointed onely for recreation:

Omission what.

OMission is a kinde of sloth, where-
by we let slippe the knowledge of
such thinges as we ought to knowe, or
the prosecution of such thinges as we
ought to doe, and this is the faulre of
those that being cōmaunded to watch
and

of Sinne.

and pray, ouerpasse that duety by the
means of being imployed about world-
ly vanities, or of such as know that god
is the gracious giuer of all those bene-
fites which they enjoy, and yet forget
to giue him thanks for the same, or re-
soluing vpon some good worke to the
aduaancement of gods glory and the
profite of the common wealth, are
carried away through the streame of
their owne affections and so leaue it vn-
finished.

THIS sinne toucheth all sorts of peo-
ple; as magistrates when they o-
mit the administration of iustice, minis-
ters when they omite the preaching
of the worde, parents when they neg-
lect their children especially in matters
touching their soules health, children
when they despise the disciplin of their
parents and so foorth, through all de-
grees and callings where there is any
neglect of duety.

Duty what.

Dut.

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Duty is the bonde of the soule, whereby we cheerefully and willingly without force or constraint giue to euery one that which belongeth vnto him, as honour to whome honor, reuerence to whom reuerence, tribute to whom tribute, and succor to whom succour belongeth: it is of two kindes, duety towards god, and duety towards our neighbour, duety towardes god is loue testified by obedience, duety towardes our neighbour is loue testified by vpright dealing.

How to detect Sloth.

Remember that sloth is a vice which impouerisheth both soule and bo-die, the soule of internall graces, the body of external goodes, as appeares by the words of the gospel: to him that hath shalbe giuen, and to him that hath not shall be taken cuen that which he hath

of Sin.

hath; and by the wisedom of Salomon
the idle hand is filde with penury.

Remember likewise that it is a vice,
which captiuates and bringeth vs vnder
the slauish tyranny of our worldely
enemies, the world, the flesh, & the
diuell: for whilst through a carelesse
and negligent regard, we make slight
account of their temptations, or valiant
ly perseuer not in fight agaist them,
we lose the honour and reward of vic-
tory, and euer after lie bounde in the
seruile chaines of darkenesse.

Remember also it is a vice which is
the roote and nurse of many other vi-
ces, as appeares by the example of Da-
uid, who no sooner gaue himselfe to
rest after his painefull warres, but hee
fel into the sinnes of adultery and mur-
der.

Saloman so long as he was busy in buil-
ding the Temple and other houses, con-
tinued zealous in the seruice of God;
but waxing negligent, he fell straite to
lust.

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lust after women, and commit idolatry.

Fourthly, remember that it is helde a vice so detestable in nature, as verie bruite beastes abhor it: as we may gather by the industrie of the Ant, Bee, and other smal and contemptible creatures.

Lastly, let vs consider that all other creatures not hauing life, are so opposite to sloth, as they continually keepe the first course wherin they were created without intermission or ceasing, vnlesse it be vpon some violent and accidentall cause, as wee see by the revolution of the sunne, moon and stars, by the ebbing and flowing of the sea, and by the iust returne of summer and winter, spring and Autumne; nay the very stones of the earth, thogh they be senselesse and lye still, yet haue they in them a kind of working faculty which gives them groath and increase; if then these, much more ought men, indued with

of Sinne.

with reason and vnderstanding, to decline from sloth and imbrace the labor whereunto they are ordained; for man is created not to take rest but to trauel, and he liueth most happily, who as little as may be liueth to himselfe.

How to auoid Sloth.

Considder that wee enter into this worlde as it were to run a race, or fight a battell, if therefore wee run not so, as we may get the gole, we lose the rewarde ; or if we fight not so, as we may preuaile, we loose the reward and honour due to victory.

Consider likewise, that we neither runne this race nor fight this battell in priuate to our selues, but in the open sight of him, that wil one day call vs to a reckoning how we haue bestowed euery houre and minute allotted vs for that purpose: pronouncing in the mean space, a curse vpon them that doe this worke

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worke negligently.

The best remedy therefore against sloth and ydlenſie, is deuotion, which is a ready and willing performance of the seruice of God, and of all other duties required of vs in the course of this life. Deuotion is of two sorts, the one, belonging to the minde, which containes the exercise and labours of the minde, as prayer, prayſe, thankſgiuing and ſuch like: the other, to the body, which comprehendeth the workes of charrity, abſtinence, humility, and ſuch like corporal functions.

To be incited the rather herunto, let vs call to minde, the examples of ſuch persons as for the loue of virtue, haue refuſed no paines cost or industry: what monumēts may we behold erected by the dilligence of our fore fathers? what large reuenues left to the relieve of the poore? What books and volums written for our instruction? which we had neuer beeene happy by, iſt they had delighted

of Sinne.

lighted more in sloth then dilligence.

The Queene of Saba, trauelled ston
the furthest part of the south to Iudea,
to heare the wisdome of Sollomon : S.
Paule iiegleected no perril nor persicu-
tion in many countries, for the daily &
hourely planting of the holy Gospell:
euен heauen men are liuely patternes
vnto vs for the auoiding of sinne. Plau-
tus by day writ his commedies, and in
the night ground in a mill, that so hee
might haue wherewith to maintaine
him at his study.

Apelles for the desire he had to excel
in the art of paintng, would let no day
passe wherin he drew not some line or
other. If these men were so desirous of
wordly honor, and the transitory com-
modities of this life, how muche more
paineful ought we to be for the obtai-
ning of heauenly honor & the wealth
and riches that shall never fade. To
the which, God for his mercie bringe
vs, Amen.

the first time I have seen it. It is a
large tree, with a trunk about 12 inches
in diameter, and a height of 15 feet.
The leaves are large, broad, and deeply
lobed, resembling those of a maple.
The flowers are small, white, and
fragrant, appearing in clusters at the
ends of the branches. The fruit is
a small, round, yellowish-orange
berry, about the size of a pea.
The bark is smooth and light brown,
with some darker, horizontal lenticels.
The wood is very light-colored,
and has a fine, straight grain.
The tree is growing in a
clearing in a forest, and appears
to be in good health. It is
a beautiful specimen of a
rare and interesting tree.

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THe first thing that reuieth our consideration in this Genealogy of vertue, is to know the parent or first originall, frō whence this glorious Impe and offspring of happiness takes her beeing. For as in the descent and pedigree of men, it is held an honourable thing, to be derived from worthy parents : so, to make the excellency of Vertue more noble and respectiue in mens eies, is to shew that she is no meane borne personage, but sprung from the mightye king of heauen and earth, euē God himself. For proofe hereof, we haue both Nature and Scripture : Whoē hath euer seene Figgis to spring of Thistles, or

B grapes

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grapes of thorns? Good fruit is gathered from good trees, no man ought to thinke that any perfection or excellent gift, tending to the beauty and blessednesse of this life (such as virtue is) doeth proceede or hath his beginning from anye other then the father of lightes: which being so, let vs pay vnto her that tribute of loue and reuerence which we owe vnto her, let vs reuerence her for her nobillity, and loue her for the infinite treasure of goodness that she brings with her. Comming thus like a royall princesse, the second thing to be considered is, where she makes her throne of rule & gouernment: not in anie base corner of the world, but in the heart of him that is the ruler of the worlde: Soloman would not erect a throane vnto himselfe but of pure gold, no more wil virtue, but of the heart of man; as she is herselfe excellent, so will she haue her seate agreeable: for of al creatures man is

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is most excellent.

The third thing to be considered is, the quality of her government : she is not tyranous, bloudy , or cruell, but gentle, meeke, and gracious : making the place where she raigneth, a paradice, and the parties ouer whom she raignes, Peerlesse . Shee bringes with her peace of conscience, and quiet of soule, arming her subiectes with invincible power againte the force both of domesticall and forren enemies : Domestical, which are the perturbations and wilde affections of the soule, as Ambition , Anger, Sloth , Pride, Couetousnesse, and such like, and forren, as shame or sicknesse, pouertie, persecution , old age, imprisonment and death, &c.

The 4. thing to be considred, is the continuance of her Kingdome : it is not momentarye but eternall, and to such as imbrace her for their Soueraigne, she plats a wreath of immor-

B2 talitie:

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tality: earthly Princes may giue externall happiness, which for an age or so, may happilye indure; but she investeth her friends and louers with that blessednesse, that never shal haue end. Plato was woont to say, that the difference of Virtue compared with the Pompe of the world, is so great: that if it were put into one skale of the Balance, and virtue into the other, this would ascend vp to heauen; and the other touch the center of the earth.

The fist thing to be considered, is her Lawes and Statutes, they are not (such as Dracos were) writ in bloude, but drawn with a soft and gentle hand, vsing rather perswasion than compulsion, faire intreaty, rather than foule inforcement.

The sixt and last thing to be considred, is to whom she prescribes her Lawes and Statutes, which is not to a creature dull and vncapable, but to an esience deuine and apt to conceiue, which is

the

of vertue.

the soule of man, created after the Image of himselfe. And this is the kingdome she labours to beautifie, and the Gardens she faine would plant with all manner of sweete and odoriferous flowres. Nor doth she stand in need as other Princes doe, for the helpe of nature, or anie coniugall societie of a second person, to the propagation of her posterity; but is in her selfe (like a fountaine) fruitefull and ful of increase. But before we come to the perticuler issues that flow from this rich spring, it shall not be amisse, to consider how necessarie it is for man to be made a subiect of virtue.

How necessary it is to be made a subiect of Virtue.

THe sinne of disobedience (committed in paradise) hauing deprived all mankinde of that happiness wherunto they were first created, as

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their bodies by that occasion, were left
a prey to manifold miseries and infir-
mities, so their soules (before in their
affections vpright and without blemishe)
haue euer since vndergone so
greate a change and alteration, as in
stead of quiet & settled contemplation
they are filled with manye furious
and turbulent perturbations: Loue
turnes to lust; Anger, to fury; Justice,
to seueritie; Wisedome, to curiositeye,
Desire, to couetousnesse; Hope to pre-
sumption; Liberalitie to Prodigallity:
all which being in their owne Nature
good, doe euer since that first corrup-
tion laye holde vpon vs, tend to the
worser part and are become euill: So
that least man should faint vnder this
heauye burden of calamitye, and fall
headlong into destruction, God of his
infinite mercy hath ordained a meane
(if not altogether to cure) yet to re-
dresse these imperfections, which is
virtue, For with virtue and the instruc-
tions

of vertue.

tions proceeding from her, we learne to moderate our passions and affecti-
ons, by keeping them, that they break not out into excesse or defect, as when we so bridle loue, that it tend not to lust; Anger, that it turne not to fury; Hope that it presume not, and liberali-
tie that it play not the prodigall, and so of all other affections; For which cause it is very requisite we should submit, to be vnder the rule and authority of so happye a guide and Schoole-
Mistris.

How to be prepared to come to Vertue.

There are 2. principal good things to be followed and purfule of men in this life, vnder which all other good things are contained: God which is our soueraigne good, and virtue which is the meane to attaine to that good.

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As the Romans did builde their Temple of honor in such sort, that no man could haue acceſſe into it, but first hee must come through the temple of vertue: cuen ſo we may ſay of the temple and pallace of heauen: there is no loo-king for entrance there, except we firſt paſſe thorough the gates of piety and vertue here. This was the reaſon that moued Aristotle to ſay, that man was borne Ad intelligendum & agendum, Man by creation had this propriety af-ſigned him, to labour for knowledge, and not ſo only, but being furnished therewith, to endeouour to ſet it forth by action and conuerſation. For as to be ignorant is a thing contemptible, ſo is it farre more odious to knowe much and praefiſe little; to be rich in Sci-ence, and poore in Conſcience. The meanes therefore wherewith we muſt be furnished to come to vertue, is a willingneſſe and loue to the ſtudie of Philofophy.

What

sing of vertue. A

What Phylosophy is.

PHylosophie, is a profession and exercise of that wisdome, which is the knowledge of Diuine and human things : which we may divide into two parts, Contemplatiue, and Morall. Contemplatiue, which containeth the knowledge of God and his works, and morall, which teacheth vs howe to liue well, and howe to shew our selues helpefull and officious to the world.

How to know God.

God doth reueale . and as it were make himselfe visible vnto vs after two manner of waies : first, in the booke of his word, by the mouthes of his holy prophets , Apostles, and Patriarches : and secondly, by the book of nature, in the whole frame of heauen and earth, which wee cannot behold

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hold, but we must needs confesse, that neither heauen hath his motion, the sunne and moon their light, the earth, his fruitfulness, nor the sea his waters, but it comes to passe by the power, wisedome, and prouidence of one supreme creator and preseruer, which is God. And as the contemplation of his creatures, is a forcible argument to beate into vs the knowledge of his deyty; so the behoulding of no one creature helpeth more to that ende, then the consideration of our owne nature.

How to know our selues.

SOcrates the Prince of Philosophers, greatly condemned the students of his age, in that they toyled so much about the knowledge of external things and neuer had anye care to caste an eye vnto that which was internall; meaning, that all their studye and labour

of Vertue.

bour tended to the marking of the revolution of the heauens, and other naturall cauies vpon earth, but neuer were sollicitous or troubled about their owne nature : but as his opinion was, so let ours be, that wee cannot come to the knowledge of God (which is the end of our creation, and being knowne to glorie him) than by the knowledge of our owne nature. Therefore to know our selues and our owne nature, is to consider that we are compounded of a bodie that is earthly, & a soule that is heauenly; of a body that is palpable, to be felt and seene, and of a soule that is invisible, and not subject to externall sense : of a body that is mortall and must die, and of a soule that is immortal, that shall neuer dye : and that at first, we were created upright both in soule and body, but since through sinne, we are become deformed both in soule and bodye. And although we might heere take occasi-

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occasion to speake of the excellencie
of the composition of the partes of the
body, as a thinge full of admiration,
and many deepe secrets in nature; yet
because the more principall parte of
man, which is the soule, is the only ob-
iect of the matter we haue in hande,
wee will passe ouer the great knowe-
ledge that might be hadde in viewing
the corporall frame, and onely tie our
discourse to the spiritual essence: which
beeing the harder and more difficulte
matter (by how much it is more excel-
lent than the other) therfore once loo-
ked into (though but sleightly) we shal
the sooner come to the knowledge of
the whole.

What this knowledge of our selues
doth worke in vs.

THe knowledge of our selues doeth
worke in vs a two-folde effect, a
meanes to be humbled, and a meanes
to

of Vertue.

to glory and reioice. To be humbled, in respect of the sense and feeling of our vanity ; and to glory, in respect of the mercy of God, by whose grace we recover our selues from the daunger of vanity: for our sicke soule being lost to perdition, is reuiued and quickened againe by regeneration.

What the Soule is.

THe soule cannot be known as it is, but by the craetor that made it, by reason that in vs there is no nature more high or excellent to comprehend it : all the knowledge that we can haue of it, proceedes from those effects which it doeth manifest in vs, and therefore we cannot giue any absolute definition of it, But according to the effects we may thus describe it. The soule is a spirit, which giueth life to the body whereunto it is ioyned, and which is capeable of the knowledg of God,

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God, to loue him as being meet to be
vnited vnto him to eternal happynesse.
In that it is a spirit, it confutes their op-
pinions, that thought the soule did
proceed frō the rēperature and harmo-
ny of the partes of the body, but in that
it giueth life, it confutes their oppini-
on, that thought it was mortall, and
that with the death of the body it like-
wise perished. But the soule is as far frō
perishing (being seperated frō the bo-
dy) as an expert musition, frō losing his
skill, being bereft of his instrument.
Others there are that thinke, because
man liueth no longer then he hath
breath; or because losse of bloud brin-
geth the losse of life; or because in
death they perceiue no difference be-
tweene men and beastes; that there-
fore the soule is nothinge else but
bloude, or a puffe of wind. But these
men haue no further insight into the
soule, than is conceiued by their ex-
ternall sense. A minde resynde and
elevated

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elevated aboue the earth, findes that
the soule is the Image of God, who is
a spirit and eternall, therefore the
soule of man must be a spirit and e-
ternall; for there is alwayes an agree-
ment betweene the Image and the
thinge of which it is an Image.

How the soule is celestiall:

THe soule is celestiall, not in that
sense, as if it were a parte of the
substance and nature of god him
selfe, but it is saide to be celestial in 3.
respectes. First, to shewe a difference
betweene the soule of men and the
soule of beastes. Secondly, in regard
of the agreement which it hath with
the deuine nature through immortali-
tye. Thirdly, in respect it approacheth
nearer to the nature of god, thē any o-
ther creature except Angels, and yet
Angels are not of the nature of God
neither

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neither; for they are not immortall of themselves but haue their immortality and their superexcellencie of God, who both giueth it vnto them, and preserueth them in it, and can if it please him deprive them of it.

How the soule is in the body.

THe soule is in the body not as proceeding from the generatiue seed, or the commixture of the humours, for then the soule should be corruptible as they are: but the soule is in the body by infusion of God the creator, after that the parts of the body are already framed & fashioned, and that by no other vertue, but by his own omnipotent power: so that we must thinke when God inspired a soule into Adam, he made not a blast of his own nature, nor of the ayre round about him, but euен of nothing: who being himselfe incorporall, made the soule also incorporall,

of vertue.

porall; but yet he being vnchangable, made the soule mutable, because himselfe being vncreated, made the soule a creature. Vpon this may rise a question, that if the soule be infused and created of God, and comes not by propagation from our parents, whence hath it then the pollution which we call originall sinne? It were horrible to say it were so created, knowing that all the workes of God are pure and holy; and from the body it cannot come, for the bodie infectes not the soule, but the soule the body, whose instrument it is. Wee answeare, that as the soule is infused by god, in that respect it is clean & without spot, but so soon as it is entred vnder the line of the children of Adam, it is presently made subiect to the curse which God laide vppon Adam and his posterity, and so becomes guilty of originall sinne.

The difference betweene soule

and Spirit.

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Because these words are often times, confounded, it shall not be amisse to know their difference. By the soule we may vnderstand man as he is born, hauing the vse of the annimal, naturall, and vitall powers, and by the spirit, whatsoeuer grace and knowledg is giuen vnto man by God: so that by soule we may vnderstand man as he is in the corruption of his nature, and by spirit as he is regenerate and borne anew. There is also another difference, which may giue some light in like manner to discerne betwene these twoe names, which is this; Soule is a word more general than spirit, for it may be attributed to other creatures as well as to man. As hearbs, plants & trees, haue haue onely a vegetatiue soule, Sea-sponges, cockles, and such like, haue onely a vegetatiue and sensetiue soule: brute beasts haue a vegetatiue, sensetiue, and cogitatiue soule; for they do not onely growe, increase, and haue sence and feeling, but they likewise are

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indued with cogitation, knowledge, and memory, how to preserue their liues, guide and governe themselues according to naturall inclination: but the soule rationall and regenerate by the grace of adoption, and therfore called a spirit, is onely proper to men and enriched with immortality.

How the soule is immortall.

THAT the soule is immortal, appeareth by some reasons before aledged, as that it is the Image of god (who is immortal) & therfore hath som agreement with him in that respect: but for further assurance, we haue scripture & her owne properties. In the booke of Gen. 2. 7. it is said, God made man a liuing soule, that is immortall. In the gospell after S. Mathew, Christ admonisheth his disciples, that they should not stand in feare of those that kill the bodie (meanning bloudy tyrants) but could not kill the soule: whereby it is

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manefest the soule liueth after the bo-
die. Likewise in the gospell after S.
Luke, 16. 22. the begger dyed, and
his soule was carried into Abrahams
bosome. And in the 23. of the same
gospell the 43. verse our sauour christ
laid to the repentant theefe, This day
thou shalt be with mee in Paradice,
(meaning his soule and not his body)
which words he would not haue vtter-
red if the soule had perished with the
bodie and not been immortall. Many
other places might be recyted, but if
these seeme insufficient, so wil the rest.
Further, the soule appeares to bee im-
mortall by her owne properties: first,
in that it giueth life to the body, and is
so farre from corruption, that so long
as it bides therein, it preserues the bo-
dy from corrupting; Secondly, in that
it is in continuall motion, and never
ceaseth (whether wee sleepe or wake,
walke or sit still) to apprehend, think,
or ponder vpon something; in a mo-
ment

of Virtue.

ment it wanders through the heauens,
compasseth the earth, and crosseth the
broadest Seas. Thirdlye, it may be
thought immortall, in respect of that
properte which it expresseth in the
mindes euen of Atheistes and heathen
men, who notwithstanding they not
belieue or deny the immortality of the
soule, yet by deuinity of their souls with
in them working to the contrary, make
them balke their owne opinions, and
by the monumēts which they set vp to
continuē their name & remembrance,
bewraies the soule to be immortall be-
cause in that respect they plainly shew
a feruent desire to live for euer.

Why some believe not the immortality of the soule.

The reason that moves them hereunto, in some, is the blockishnes of nature ; who obstinately refuse to believe any thing but what they may be

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able to comprehend by their outward sense. And againe, some are so peruerse, as they wish not only their soules were not immortall, but that there were no god nor any other life, to the end they might haue no Iudg, but that this life might end with their delight, & the soule vanish with the body. But here may rise an obiection, If the soule be immortal, why is it said in scripture; cuerie soule that sinneth, shall die the death? And againe, it appeares by manie places, that the soules of the wicked shall suffer eternal death. We may answeare, that the soule is said to dye (not that it is quite bereft of any beeing) but for that it is for euer bannished the ioyes of heauen, which vnto the soule is accounted death, as the banishment of the soule from the bo-die is accounted the bodies death.

What makes the soule mortall and in danger of such a death.

old

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Sig[n] of Vertue.

The first thing that indangers the soule with mortality is originall sin, which sinne by regeneration of holie baptisme being remoued, the next thing that indangers it, is the passions and affections of the soule, which fall backe into their first corruption, by sputning against vnderstanding and reason, the soueraigne faculties of the soule, which are spirituall and intelligible, stirring vsyp to vertue, to pietye and godlinesse; and by yeelding audience to the sensual and inferiour cultie of the soule, which is the will, who by reason it is nearer and more famillier with the corporal senses then vnderstanding, therfore rather consenteth to the Lawes of the members, which are full of ignorance, frowardnesse, miserie, shame, death and condemnation; than to the workes of the spirit, which are loue, ioy, peace, long suffering, gentlenesse, faith, meeknesse, temperance and such like.

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The difference betweene vnderstan-
ding and the will and affections.

First, they differ according to the place and situation which they haue in the bodie of man. Secondly, according to the time wherein they are imployde, and thirdly according to the dignitie of their offices. They differ according to their situation, in that vnderstanding hath his seat in the braine, and the will and affection in the heart: And this is the reason that we se many men indued with great knowledge of diuerse good and virtuous thinges, but haue no willingnes or affection to follow after them, or to shew them in their life and conuersation, because their hart and their braine, their will & their vnderstanding agree not: Likewise we see others to haue a will to do well, yet because they want vnderstanding & knowledg to discern what is iust, they faile of the execution thereof.

Sc-

of vertue. A

Secondly, they differ according to the time wherin they are imployde, in that vnderstanding alwaies goes before, and the affections follow. For we cannot hate or loue, vnlesse we first know the thing which is to be hated or loued.

Thirdly, they differ acording to the dignitie of their offices, in that vnderstanding sits as a King to cominaund, and the wil and affection, stand as subiectes to obey. For as God hath giuen vs an vnderstanding to know his law, so hath he giuen vs a wil to follow him and his law so far foorth as our nature is capable thereof.

When vnderstanding and the affections agree.

*He vnderstanding and affections
doe agree, when the wil follows
or forsakes, shuns or receiues nothing,
but what iudgmēt hath first determinid
to*

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to be good or euill: and when iudge-
ment determineth nothing before it
be aduised by reason: and whē reason
adviseth not before she haue conferred
things one with another,& throughly
examined them. Which property she
takes from consideration: and when
consideration hath nothinge without
requiring it of memory: And when
memory will keepe nothing but what
is committed vnto it by knowledge
and vnderstanding. These rules obser-
ued, there is an vpright gouernment in
the soule, which otherwise by the af-
fections, comes to ruine and subuer-
sion.

What the affections are.

WE may cal the affections those
motions of the soule, wherby
the heart is stirred upp to the
following after good and eschewing
of euill; as loue, hope, ioy, sorrow, in-
dignation,

of vertue.

dignation, compassion, Ielousy, feare, and manie such, the number whereof is infinite, not in respect of their own nature, but in respect of vs that are not able to comprehend them. These affections haue great agreement with the quality and temprature of the bodies wherein they are, and therefore as the bodies wherein they are, doe more or lesse partake of heat, colde, drouth, or moysture; so do the affections rise or decline, according to the nature of the forsaid qualities. For which cause, wee ought to bee moderate in eating and drinking, for as we are either temperate or intemperate, so the affections of the soule will bee more moderate or immoderate, and the perturbations which they bring with them, wil also be greater or lesse, more easie or vneasie to be prouoked or appeased.

Why affections are in the
Soule.

Affec-

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Affections are appointed of god to remaine and haue residence in the soule for two causes: first, to the intent they may as pricks waken and stir it vp from being asleepe & opprest with the heauiness of the body, least peraduenture it shuld be negligent in the care of good things, & such as are most expedient and profitable for it. And secondly, to the intent they might as bridles, stop the hasty course wherinto the soule is some time caried, so that it were like to perish, but for the hand of some other affection that restraines it: as we see in the desire of wealth, or coueting of honor, wee may run into auarise or ambition, both which vnlesse they be moderated with judgement and discretion, prove dangerous enemies to the tranquillitie both of soule and bodie. For euen as by the corruption and inequalitie of the humors, are engendered those diseases that infect and annoy the bodie; euen so, by the disorder, corruption,

of vertue.

and vneuen proportion of the affecti-
ons, doe spring the maladies and dis-
eases that peruer and contaminat the
soule. Which diseases, are farre more
dangerous and mortall then those of
the body, in so much as they are not
so easilie discerned, and therefore not
so easilie nor so soone cured as the o-
ther may be. What griefe is it lurking
in the bodie, but will at sometime or
other, either by the countenance or
some other accident discouer it selfe,
that a remedie may be sought for it :
but the soule being invisible and not
subject to externall sense, lies manie
times in manie persons dangerouslie
sick, hauing her gloriuous essence spoild
and defaced by vice, and yet those
that are the owners of such a soule,
thinke themselves the soundest men in
the world. This happens by the head-
strong wilfulnes of the affections, who
are oftentimes so feirce and vncourola-
ble as they ouerwhelm reason & virtue
by which the soule receiuues medicine

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and preseruation: but then they are no more called affections, but passions or perturbations,

What Passions or perturba-

tions are.

PAssions or perturbations, are vyle-
lent motions which (vnlesse restrai-
ned) carrye the Soule headlong into
many mischiefes. The groundes that
they proceede from are false opinions,
which perswade vs otherwise of things
then they are in deed. And these false
oppinions are alwayes accompanied
with these fourt thinges, immoderate
desire, vnbridled ioy, immeasureable
griefe, and extreame feare, which do
carry the soule hither and thither, and
in the ende so subdue the reasonable
power thereof, as they make it seruile
and obedient vnto the sensuall app-
petite of the wil: as we haue examples in
Histories, how some haue grown mad
throgh

of vertue.

through anger, some kilde themselues
for griefe : some died with immoder-
ate ioye, and other some languished
through a fond and impatient desire.
But all passions which are in the body
are not of this nature, there are some
which are good and necessary, and do
properly belong vnto the body, euē
from the first creation , which are not
to be reproued,nor can be taken away
without the vtter ruine of humane na-
ture : as the desire of eating, drinking,
and luch like : yet these are not so ne-
cessary neither, but that they likewise
stand in need of gouernement, or else
they quicklie run into superfluitie.

first round of earth, earthy bodies
How affections become passions.

As the earth when it swalloweth
in stead of supporting; the water
when it drownes , in stead of refresh-
ing : the ayre when it stifles,in stead of
comforting:and the fire when it burns
in

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in stead of warming : are no longer accounted profitable but pernitious; even so the affections, when they once turn from that good end and purpose, for which they were annexed to mans nature, they are no longer profitable, but hurtfull, nor any longer to bee called affections, but perturbations. As for example, hope was giuen vs to seeke after God our soueraigne good, to whom alone we find all delight, rest, and pleasure: but if this hope presume too farre, it is no longer hope but presumption. In like manner, feare is giuen vnto vs, to stande in awe of Gods judgements; but if this feare passe his appointed limits, it is no longer feare but despaire.

How to remedie passions.

The last remedie againste the passions of the Soule, is to preuent and binder them that they take not roote in

of vertue.

in vs, but so soone as they begin to stir,
to bridle them by the authoritie of vir-
tue and reason, which we shal the soo-
ner accomplithe, if we perswade our
selues that the good and euil of this life
(which are the causes that our mindes
are deprivued of all content) are indeed
neither good nor euil, and consequent-
lie that they ought not to breed passi-
ons within vs. For to iudge vprightly,
what is honour, wealth, riches, beau-
tie, and such like, but good thinges in
opinion onely, and not in deed? And
what is pouertie, sicknesse, imprisō-
ment, and such like, but euill only be-
cause we imagine the so to be, and not
that they are so in their owne nature?
It was neuer or very seldomme seen, that
passions did arise in vs for that which is
the true good of the soule, but onely
for that which fooles doe falslie call
good, and Philosophers rearme the
goodes of the bodie, and fortune. No
man doth so desire vertue, as that when

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he hath obtained it, he rejoiceth excessi-
sively therin, nor doth any man so feare
the obtaining of her, as that the feare
thereof driues the soule from her set-
led quietnesse. But since the hauing of
her is the true happinesse of the soule,
freeing our mindes from all perturba-
tions, and enduing vs with a firm and
stable possession; against which, nei-
ther Fortune, slauder, death, nor old
age can preuaile; let vs (to returne at
last to that from which we haue al this
while digrest) embrasse her as the Sou-
veraigne ruler of our thoughts, whose
together with the grace and spirit Di-
uine, is onlie sufficient to give the soul
in this life peace and reste, and in the
life to come immortall glorie.

What Vertue is.

Vertue (according to the opinions
of Phylosophers) is a disposition
and power of the reasonable part
of

of vertue.

of the soule, which bringeth into order and decencie the vnreasonable part therof, by causing it to propound a conuenient ende to it owne affecti-
ons and passions, whereby the soule abideth in a comely and decent habite,
executing that which ought to be don,
and declining from that which ought
to be shunned. And therefore it is said,
that he which hath vertue is only hap-
pie, though he be plunged in a thou-
sand miseries; and he that is accompa-
nied with vice is onlie unhappy, al-
though he haue the wealth of Cresus,
the empire of Cyrus, or the glorie of
Alexander.

The effects of Vertue.

Vertue may be said to be the bauen
of the soule, the nurse of piety, the
mother of content, the root of blessed-
nesse, the shield against aduersity, the
straie in prosperitie, the beautie of cit-
ties,

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ties, the glorie of kingdomes. The holie patriarche Abraham, get himselfe more honour by his vertue of obediency, in leving himselfe ready (at the commandement of God) to offer upp his only son Isaac, then by the great victory which he obtained against diuers powerfull kinges, in redeeming his brother Lot, when he was taken prisoner Gen. 14. Ioseph was more renowned for his conuenience in withstanding the entreaty of Potiphar's wife, then by being made high steward of king Pharaos house Gen. 39. If the power of Virtueth these men be so greatly to be admired that knew the immortal god, and were guided and led foorth by his holie spirit; how much more than may we stand confounded at the example of others, that neither knew God nor the true immortallite of the soule; and yet prefer the regard of venure before all other thinges in the world, yea before life it selfe. And charisid with the loue
of

of vertue.

of vertue, left the kingdome of Scithia
to his younger brother, and trauelled
into Gracia, where he learned Philoso-
phy of Solon: Anaxarchus chose rather
to die, than to be thought so inconstant
as to bewray the couēt that was held
against the tyrant Nero. So that vertue
at all times & in all persons, is the most
excellent & happy thing that may be.

Why some men regard not vertue.

There are three principal excuses or
pretences, wherewith some men
wold fain color their negligēce, in not
regarding the studie or practisē of vqr-
tue. The first, is the difficultie therof;
they say it is a hard & laborious matter
to attain to the knowledge of it, vsing
the same persuasion that the Atheni-
ans did in their proverb: Non licet eu-
jui adyre Corynchū. Twas not for eue-
ry one to attiue at Corynth; euen so say
they, it is not for eucry one to be a stu-

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In Philosophie, nor stands it with the dexterite of euerie ones wit, or the abillitie of his minde, to trafficke with so magnificent a prince, as virtue is, therefore say they, it is better to content our selues in the course of meaner matters. How absurd a starting hole this is, appeares in that, euen in those weake matters which they prefer before the studie of virtue, for the moste part, they spend more time and aduenture more danger to compasse their desire, then they shoule haue done in a nre point of the discipline of virtue, and yet when they haue what they would haue, it is rather their destruction then their happinesse, their disturbance then their quiet: as we see in the end of riches, how will the couetous man, labour and sweat, spare and pinch himselfe, to the intente he may haue his bagges crampd and his coffers stuff? and yet when they are so, his fear is greater to lose them, then his care was before
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to

of virtue.

to get them; nay oftentimes he is constrainde to forgoe them, euen with the forfeyture of his life. Euen so in honor, the ambitius man wil refuse no paines, thinke much of no extremitie, but be readie to indure the heate of summer, the colde of winter, to watch, attend, ride and run, in hope to reach at laste the top of preferment: which when he once hath got, and thinkes to sleep securely, some sinister blast or other shakes his tottering state and hurles him suddenlie downe into the pitt of all disgrace and obloquy. But these are indifferent thinges, and in some sorte tollerable enough for men to spende time about them, but in cases altogether condemnable, is it not an vsuall or ordinarie thing, to see & heare of men that doe take more paines to tread the path that leades to hell, than the godlie doe to finde the waie, that guides to heauen? we need no far fetcht examples for the proesse thereof, it is thought

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the Guisians before they brought to
pass the bloudie massacre at Parrisse,
were eight or nine whole yeare busied
and imployed in meetings, consultati-
ons and beating their brains about it.
Richard the third king of England was
almost twentie yeares in plotting and
complotting bloudie and secret mur-
ders, to make the waie smooth for him
to come vnto the diadem. Herodes
thoughtes were never quiet, after hee
heard of the birth of Christ, til the ho-
wer of his death, how he might dis-
stroie and shed his guiltlesse bloud : in
lesse than halfe which time he might
haue learned the grounds of true chri-
stianity, and haue sauued his own soule.
The like we may conclude of al others
that think the knowledg of vertue te-
dious and hard to attain (the end wher-
of is happines and peace) wheras they
are cōtent to spend more time & sweat,
vnder the burde of greater labor, to at-
tain to those thinges whos end is misery
& destruction. The color or pretence

of Vertue.

wherby men labor to cloke their slacknes in the study of vertue is pouerty, we finde (saie they) by experience, that vertue giues her louers and welwillers abundance of knowledge, but verie little wealth: plentifull braines, but verie needy and penurious backes: admit it were so, yet let me aske this question; whether is better the riches that shall never vanishe, or the riches that dailie are subiect to casualtie? whether more excellent, the possession whose fruite is eternall, then the possession, whose profits are momentarie and euer fading? I thinke there is no man so void of reason, but will say the former: but notwithstanding this difference it is manifest that such carpers & detractors doe walke in a very palpable and grosse errour. For why, vertue is so far from leauing her friends destitute and contemptible, as she is the cause continually both of wealth, honour and promotion, Did not Iacob prosper and growe riche in the seruice of his

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Vnkle Laban because of his vertuous disposition? was not Alexander surnamed the great, rather for his virtues than his victories? And what I praie brought Ester & Mardoc heus in grace and fauour with king Ahashueros but their vertues?

The third and last pretended cauill against the studie of vertue, is the perils which it bringes men into, by reason it hazardes their liues, liberties, & welfares: for say they, to reprove mens behauours wherunto they are naturally inclinde, or to find fault with their delights, or condemn their actions (as commonlie the virtuous are stirred vp to doe) is but a meanes to make them incur hatred, lie open to checkes and tauntes, and be subiect to a perpetuall warfare of an infinite number of such like inconueniences. I answere, that through the mallice of the diuel and of the world, it is true in deed, that vertue is many times liable to such afflictions:

of vertue.

tions: but withall we must remember, that as the measure of calamitie which insistes vpon vertue is great, so the measure of patience which accompanies her, is likewise great; yea so great, that it maketh those things which seeme sowre and vnpleasant, to haue a moste sweet and delectable tast: hence it is, that many vertuous men haue suffeted a thousand outrages with such constancie, that tyrants haue bin sooner weary in persecuting, than they in suffering: naie they haue vndergone their martirdomes with such ioy, as in behoulding of them, you would either haue thought they had beeene sensles, or that in seeing them, you did not see them. Witnesse the example of Ignatius, a holie and religious man, who being condemned and throwne into a caue to be devoured of wilde beasts, when he felte their teeth take hold in his flesh, cried cheerfully out, as if he had felte no paine, grinde small, and make

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make sweete manchet for my God to
feed vpon. To come neerer home, Bi.
Cranmer Archb. of Cant. (as we read)
was a man of that vertuous resolution,
that without shrinking, he suffered his
right hand to burn off, with the linge-
ring flame of a torch; and therfore we
see, as vertue is subiect to calamity, so
his shew strong to make a scorne of cala-
mity.

What Vice is.

AS no man can loue vertue or anie
other good thing, before he know
the goodness therof; no more can we
hate vice or anie other euill, except we
first understand what it is. Therfore we
do here oppose these contraries toge-
ther, to the intent, as thereby vertue
will appeare more excellent; so Vice
may be knowne to be more lothsome,
vile and detestable. Vice is said to be a
farring or inequality of manners, the
true essence of vnhappines, the sicknes
of the soule, proceeding from a natiue

Sig of vertye.

Disposition of the will and affections,
to al corruption of pleasures and vnbri-
dled desires, so that in the end wee be-
come most vnhappy, yea more wild &
faulge then bruite beasts themselves.

The effects of Vice.

Beside, that vice is the mother of all
disorder, rancour, murder, conten-
tion, perjury, lust, and such like, it hath
four other principall and most daun-
gerous effects. First, it is the depriuation
of grace, it robs a man of the fauour of
God, and leaves him in the power of
the diuell: and what it is to be forsake
of god, appears by the example of saul
that stuc himself, & Iudas that hanged
himself. Secondly, shame in the world,
for it leades men blindfold (as the Pro-
phet did the Aramites 1.king.6,20.til it
hath brought them into the midst of al
infamy, and then it opens their oies &
lets them see their ignorance and folly.

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The third is torment of conscience, which is equall with vice, both for birth and age, and followes it no other wise than the shadow doeth the body. For euен at the same instant that wickednesse is committed, she frameth in and for her selfe her own punishment, which beginneth to afflict & torment her with the remorse thereof; and this is it, which the Divines call the worm of conscience that never dieth, but continually (like Titius vultur) tyreth vp on the hart of a malefactor, accompanayeng his miserable life with shame, confusion, frightes, and continual quietnesse, euен to his latest gaspe : so that his whole life is nothing else but a figure of eternall death: as is made apparant vnto vs by the example of Nero, who when he had slaine his owne mother, could never sleepe quietlie in his bed, but alwaies thought hee sawe her follow him and torment him wiche firebrandes. We read another strange exam-

of Vertue.

example to the like effect in our eng-
lish Cronycles, of king Richard the se-
conde, who hauing put to death the
Earle of Arundel and other noblemen,
(rather for that they reprooued his vya-
ces, and sought to bridle his head-
strong youth, than for anye capitall
point of treason) was so troubled af-
terward with remorse of his bloudye
fact, as that one night he started out of
his bed, and being in great agony and
passion of soule, would not be periswaded
but that the Earle of Arundell was
reuiud and sought to persecute him, til
such time as he had opened his graue,
and saw that his dead bodie lay there
still without a head.

The fourth and last effect of vice and
wickednesse is infection, for it is not
only noisome and pernitious to him
in whom it remaines, but it also vseth
him as a means to corrupt and spoil o-
thers: the prooife hereof we see dailie,
in that there is not any wicked person,
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but he will labour to make others like himselfe, which if he cannot bring to passe, yet he wil think them to be such, and seeke to perswade the worlde that they are such, or rather worse than he himselfe is.

Why men are more prone to Vice then Vertue.

There are five motiues that stirre vp men rather to consent and followe after vice than vertue. The first, is the cursednesse of our nature, which lyke the earth, vnlesse it be manurde and tilled, wil bring forth nothing but weeds and brambles.

The second, is the disguise which vice puts vpon her, blearing mens eies with false and fained shewes, so that she creepes into them and bewitcheth them, ynder the title and cognisance of vertue; as when she perswades them and sets before their eies the things of this

sigd of vertue.

this world as their true and onely felicitie.

The third is authority; some men will be the more audacious and readye to commerce with Vice, for that they thinke their high birth or calling may be a priuledge for their lewde behaviour: but such men forgette, that to whom more is giuen, of him more shal be required, & that the greater shame and scandall shall redound to such a one, who being borne to commaund men of all estates and condicions, and like a Lampe to giue light vnto them; doth notwithstanding suffer himselfe to be made seruyle to such vyle and abiect thinges, as are sensuality, ignorance, concupisence, and other like effectes wrought and brought foorth by Vice.

The fourth is wealth, which often-times makes men dreadlesse to run into vnlawfull practises, for that they know they can purchase impunitie, and

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beare awaie the matter with their manie : but this proceedes from the corruption of the age wherin they liue, for if there were no bribe-takers, there would be no bribe-givers.

The fist and last, is close conuiance : manie thinke because they can hide their vncleanesse from the eye of the world, and so escape the temporall punishment, that therefore they are safe, and need not feare to wallow in their vices: but I would wish the to consider, that although their clossets and secret corners, are hid from the world, yet not onlie those places, but the very reines and center of their hartes lies open as noondaye to the sight of God, who wil one daie become a sharpe censurer of their secret filthinesse.

Vertues first issue.

THe first issue that vertue makes, is twofold, Theological and Morall;

The-

of Virtue.

Theological, spreads it selfe into three braunches, Faith, hope, and charite. Morall into foure; Prudence, Temperance, fortitude and Iustice. And from these as from so manie liuelie and cuer flowing fountaines, doe issue and proceede all kinde of duties required of vs either towardes God, towards men, or toward our selues.

What Dutie is.

Dutie is the bond, or obligation of the soule, wherby we are in loind cheerfully and willingly, without force or constraint, to be to euerie one that which we should be, and that which we are borne to be; namelie that we should be holie to God, righteous to the world, and sober to our selues. The performance of which dutie in these seuerall points, makes our life perfect, & acceptable, but failing in any one of thē, we fail in that for which we were

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created, and so consequentlye shall
neuer attaine to that end and souer-
aigne good, for which these dewties
were appointed, namely eternall hap-
pinesse. Therefore it is a fond opinion
of those men, that thinke al is well with
them, when they haue well prouided
for themselues: a further charge is laid
vpon them, they must also be carefull
for others, and labor so far foorth as in
them lyes for the common good and
profitte of all men. For he liues moste
orderlie and moste happelie, whoe as
little as may be, liueth to himselfe: and
he moste disorderlie and most cursed-
lie that liueth onely to himselfe, and
hath regard of nothing but his owne
profit.

The subiect of Theologicall Vertues.

THE subiecte wherein Theologi-
call Vertues abide, are the faithfull
harts

Sixt. of vertue.

hearts of Christians onclie, for no man can be saide to haue Faith or Hope in that sense as the holie ghost prescribes, but such as are ingrafted in the promises of God, thrugh Christ. The Pagan Phylosophers had some slight knowledge of Charitie and the vse thereof, in that they had a care to preserue humaine societie; but to say they had either Faith or Charitie after that manner as is required at our handes, were most absurd, considering they neuer so much as dreamt of anie Messias or resurrection of the bodie.

How Pagans may haue Faith

Faith is diuerslye taken, firste in the Hebru tongue, it is put for veritie and truth. Secondlie in the greeke, wherein the Apostles and Euangelists writte, for perswasion: Thirdlye amongst the Latines, it signifies a con-

E 3 stancy

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stancie which men obserue in their words and promises, of which we wil speake hereafter. Fourthly, according as it is effectuall to saluation, the holyc scriptures call it the ground of thinges which are hoped for, and the evidence of thinges which are not seene, Hebru. 11,1. that is, Faith is an assured confidence of the accomplishment of gods promises made vnto vs in Christ Iesus. As it is thus taken, it hath no residence in the breasts of Pagans, but as it is vnderstoode the other three manner of waies, it may bee as well in them as in vs.

Two sorts of christian Faith.

There is first a iustifieng Faith effectuall, and accompanied by good works, not that good works are the me rits or any cause of our saluation ; but that they doe necessarily followe faith as the fruites and declaration thereof : for if we shoulde attribute any parte of
our

of vertue.

our saluation to our owne merits, then were not our redemption of the free grace of God, but of desert : as is in the epistle to the Romans 4. chap. to him that worketh, the wages is not counted by fauour but by debt. Againe, Gen. 3.10. The workes of the Lawe are vnder the curse, but he that belieueth in the sonne, hath life everlasting. Iohn 3.36. Therefore faith onely iustifieth, though this faith be necessarily accompanied with good works.

Secondly, there is another kinde of Faith, which only consisteth in word, without any desire to expresse the same in action : as there bee many that will say, they believe in God, and they believe his word, and they tremble at his iudgements; but to be mercifull vnto their brethren, to relieve the poore, or helpe the fatherlesse or widdow, that they either care not for, or think to be no part of their dutie : but this a dead faith, an ynprofitable faith, and such a

faith

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faith as the diuell himselfe hath Ia. 2.

17. 19.

How Faith is in vs.

Faith is in vs, neither by nature ; for by nature we are the sons of wrath and destruction : nor by rewarde, for then might Symon the sorcerer haue purchased it with monie. Act. 8. 20. Nor by our own industrie, for though Paule plant and Apollo water, it is God that giueth the increase 1. Cor 3. 6. But by the spirit and free gift of god, and by the meanes which he ordaineth for vs to receiue the same gifte, which is by the hearing of his wordc, preached and taught vnto vs.

The opposite to Faith.

That which standes against Faith is infidelity and Atheisme, which is

of

of vertue.

of foure sortes : The first is of those me
that thinke there is no God at all, but
that the world is gouernd by the course
of nature, had neuer beginning, nor
shall euer haue end.

The second is of those, that although
they can be perswaded that there is a
God, yet they will not beleive that he
hath anie respect to the actions and
course of mens liues.

The third is of such, as beleive after a
sort there is a God, and that by his pro
vidence all thinges are gouerned; but
will not be perswaded there is anye
judgment or resurrection of the body,
after this life.

The fourth and last is of those, that
beleive there is a god, the creator, gui
der and gouernor of all thinges, that
weighes mens actions, and shall sit in
judgment vpo the at the general day of
resurrection, but yet in their manner of
conuersatiō, throgħ their sins & wicked
nes, they seem to deny all this: and such
kinde

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kinde of Atheistes may the best Christians be : for there is none that doeth good, no not one Psal. 14. 4

VWhat hope is.

Hope is an affection of the soule, so imprinted in our hearts, that we doe not onlie certainlie expect the fruition of those good things promissted vnto vs in the scriptures, but we also patientlie abide anie extremitie of this life with a settled constancie and peaceable tranquillitie of mind, because at length we knowe we shall inioy them.

Two kindes of Hope.

The first is, that which is grounded vpon the promises of God, which is alwayes certaine and infallible, because he that is the end of such a hope, is

of vertue.

is truthe it selfe and neuer changable.

The second is a vaine, doubtful, and deceitfull Hope resting vpon earthlie and transitorie thinges, and because they are alwaies fleeting and euer chan-
ging; so is the Hope that dependes vp-
on them: as we see by experiance in the
affaires and enterpryses of this world,
sometime we hope for one thing, and
the cleane contrarie happeneth ynto vs.
A learned Athenian was wont to saye,
that there are two thinges verie hurtful
vnto men, Hope and loue, the one
leade them on to seek out meanes to
execute their thoughtes, and the other
perswaded them of good successe. But
as the one proued oftentimes a false
guide, so the other deceiued them with
their promised reward.

The fruities of Hope:

Hope is commended in this, that it
stealeth awaie our labours, causeth
feare

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fear of perril to cease giues vs comfort
in aduersitie, being in il case promiseth
vs better fortune , abideth with them
that haue no others goodes, and (like
a soueraign medicin, or precious balm
hourelye applyed) preserues mannes
weake and crasie life. Alexander the
great, when he was to make warres a-
gainste the Persians, inquired of his
friends that were to follow him, how
they were prouided : and finding them
but bare and needie, gaue vnto some
great offices; to some landes and pos-
sions; to some Iewells and great somes
of monie; and to some the president-
ship of rich townes and Citties. And
when he was asked of Perdicas one of
his coūcelors, what he reserued for him
selfe : he answered, Hope : so greate
a power and force did this conquerer
attribute thereunto, that if he had no-
thing else in the world, yet by hope he
had all thinges.

The

of Vertue.

The Titles of Hope.

Hope is said to bee a guide to direct vs, a prop to strengthen and vphold vs, and a spur to pricke vs forward with boldnesse in all our actions ; prouided that it be alwaies fixed vpon right and equitie.

The difference betweene Faith and Hope.

BY faith we beeleeue the certaintie of things, but by hope we already enjoy them. By faith we are wel perswaded, but by hope we are wel rewarded. Faith is euer permanent, but hope no sooner hath got the thing it hoped for, but straight way it dieth and comes unto an end : as for example, we shall stil beeleeue that Christ is our sauour, althogh we be rapt into heauen & there reign with him, but we no longer hope for that blessednes, because we then enjoy it.

The

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The opposite to Hope.

THe opposite to hope is Despair, which is a certaine pusillanimity or faintnes of the heart, vtterlye drooping and distrusting the successe of things, and therefore wilheth rather to lie still and languish, than to rise vp and prosper.

What Charity is.

Chatity is an affection of the heart, which bindeth vs to loue God, because he hath loued vs, and to do vnto men, as we would bee doone vnto our selues. Of all vertue it is the most excellent. For loue is the fulfilling of the law And as the apostle saith; Though I speake with the tong of men and angels, and haue not loue, I am but as a sounding braffe, or a tinckling cimbal. 1. Corint. 13, 1.

How

of vertue.

How we maye be Charitable.

WE maye be Charitable four manner of waies, first in pardoning our neighbours their offences , secondlie in distributing to their wants, thirdly in defending their wrongs ; and fourthly in admonishing them of their errors and ignorances.

In whom Charity is.

Charitie remaines not in such as are enuious, proud, ambitious, or churlish; but in such as are meek, gentle, patient and long suffering: and these and such like are the frutes and effectes of Charitie. We reade of a Philosopher, called Heraclitus, who although hee were a heathen and knew not the true God, yet he had so great an instinct of Christian Charitie in him, as it is saide of him, that all his whole life he did nothing but weep and poure forth flouds

of

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of teares, in compassion of mens follies and miseries. The life of our sauour Christ (as writ the holie Fathers, consisted of two things, in passion and compassion; either in suffering for vs, or in suffering with vs.

The opposite to Charitie.

THAT which stands against the effect and power of Charitie, is obduracy or hardnesse of heart, which is a kinde of vicious quallitie, that shuts vp our eies from relenting, our handes from giuing, and our mindes from pittieng: but our sauours councel is otherwise; giue to him that asketh, and from him that would borrow, turne not away thy face.

A second issue of Virtue.

To the aforesaide Vertues there are belonging or depending other vertues

of virtue.

tues also; as namely Religion, Devotion, Contemplation, Zeale, Indignation, Praier, Repentance and such like.

What Religion is.

TO describe Religion, according to the properties therof: First, we may call it Religion, of free election; because where by our sinnes we had lost Gods fauour, by Religion wee were chosen and brought into grace again: Secondlie, we may call it religion, of relection, that is of reading ouer: because he that wil be religious must often read & studie ouer the Scriptures: Thirdly, we may call it religion, of reliction; that is, of leauing of our wickednes and our owne wayes, and cleauing to God and his wayes: lastly, we may cal it religion, of religation, that is, because it bindeth vs againe vnto god, frō whom we were seperated: so that of these particulars, we may conclude this gene-

F. rall,

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neral, that religion is the Vertue, wher
in consisteth the seruice of God and
the saluation of our soules.

What Deuotion is,

Deuotion is a word deriuued from
the Latine Deuoueo, which sig-
nifieth to vowe or addicte ones selfe, to
some thinge which wee knowe to be
good, and therefore the heart of man,
after it once hath had a tast of religion,
and the sweetnesse thereof, deuotes it
selfe wholie to the act and exercise of
godlines, which is the fruit of religion;
so that deuotion may be called a hea-
uenlie disposition of the will, enclining
to all such things with great affection
and earnestnesse, as appertaine to the
seruice of almighty God.

The Properties of Douotion.

Deuotion according to the excel-
lent effectes that proceede from it,

may

of vertue.

may be compared vnto three thinges: First to a blast of fresh aire, because as the holesome aire refresheth mans bo-
die, so the spirit of God by deuotion, refresheth and comforteth our soules.

Secondly, it may be compared to a precious ointment : For as a precious balme or ointment, suppleth and mol-
leficeth the ioynts of mans bodie, ma-
king the nimble for performance of a
nic action, euē so deuotion viuifieth
& quickneth the powers of the soule,
enduing them with that quicknes and
agillitie, as that they may easilie tread
downe and run ouer the difficulties &
drowzinesse of the flesh, to follow ver-
tue, and the works of the spirit.

Thirdly, it may be compared to an oderiferous perfume; For like as a per-
fume, killeth the stenches or il sauours
in a house or lodgинг, so as they can-
not be perceiued ; euē so deuotion so
long as it abides in the heart, spread-
eth abroad such sweet and oderiferous

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fumigations, as that the noysome and stinking appetite of our euill desires, can not be so much as perceiued or felte.

What Comtemplation is.

After that by continual custome, deuotion becomes a habit, it bringes foorth another excellent vertue called contēplatiō; which is a rest of the soule and spirit in the consideration and beholding of all Gods fauours and mercies: so that night and daye it meditateth thereon, as a thing wherein consisteth all delight & true happines, and from this proceedeth also thankesgiuing, zeal, and indignation.

What Zcale is.

As vpon the consideration of gods fauours and our owne ynworthines, we are moued to giue him thanks: so from the same head, springeth another

of Vertue.

other duty, which is a care joined with
a kinde of disdaine or iust displeasure
if at anie time, we shall chaunce to see
him dishonoured or vntreuerently vsed
by his creatures ; because we intirelye
loue him and hold him deare vnto vs :
and this affection or good motion of
the soule is called zeale : prouided al-
waies, that it proceed not of ignorance
This made the good seruants of God
(that were otherwise verie meek, gen-
tle, and patient, in any indignities of-
fered to themselves) to become impa-
tient and full of anger, shewing invin-
cible courage and implacable minds,
till they had reuenged the injurie's done
vnto their God . As appeareth by the
example of Moyses, who descending
from the mount, and finding the peo-
ple of Israell worshipping a Caulfe,
threw the two tables of stonye where-
in the Lawe was written , and brake
them all into peeces , and yet beeing
not so satisfied, ground the image into
pouder

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pouder, made them drinke it, and then commanded the Leuites to gird them with their swordes and to go thorough the host, and slay euery man his brother, and euerie man his companion, and euerie man his neighbour, insomuch as there fell that daie of the people, aboue three thousand. Exod. 32.

What Indignation is:

Indignation, is a greefe wrought in our mindes, when we see some good befall an vnworthic person, and hee that is worthie to be deprived thereof: As when we see the honour that is due vnto God, attributed vnto men, Idols, or anie other thing: or in humane affaires; when we see men of no desert aduaunced to worshippe and dignitie, and the vertuous kept back, left destitute and despised. This vertue of indignation hath some resemblance with the former of zeale, but that zeal takes his

Sigⁿ of vertue.

his beginning from some euill that be-
fals a worthie person ; and indignation
ariseth from some good which befalls
an vnworthy person. Beside, indigna-
tion is not altogether so forceable as
zeale, nor doth so soone breake forth
into redresse or ease of it own wrongs,
but rather smothereth discontent, and
flieth to praier rather than to violent
pursuite.

VVhat praier is.

PRaier, is a talke or conference with
God, either in mind submissiuele,
or in word more openlie ; wherby
we lift vp our hartes, our eies & hands,
vnto him for his helpe and mercy, ei-
ther for our selues or others, in the time
of calamitie, want, or affliction.

Why our praiers manie times are not heard.

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There are sixe reasons why we praie
many times and are not heard: first
because we are not in Charite, when
we pray.

Secondlie, because we praie not with
a full hope and assured faith to obtaine
that which we praie for, but are waue-
ring or doubtfull of Gods mercie and
louing kindnesse toward vs. Ia. 1.

Thirdlie, because we doe not pray in
the name of Iesus Christe, without
whose intercession nothing is accepta-
ble in Gods sight, and through whom
the father will giue vs whatsoeuer wee
askc. Io. 16.

Fouthly, because we pray more to
satissie our own lustes, than to glorifie
God: more for temporal chinges, than
spirituall things.

Fiftlie because we vse much babling,
as though God did not know what we
stand in need of, except we set foorth
our defects, with an elaborat and rhe-
toricall kinde of oration: and because
we

of vertue.

we pray not continually, but vse our invocations by starts.

Sixtly, because we are not so fervent as we should be, nor so attentive to the matter we haue in hand; but suffer our thoughts to wander hither and thither whilst our tongues speake ynto God;

The efficacie of Praier.

First it is as swift as thought, because it is no sooner conceiued in minde, but it is as soone receiued of God.

Secondlie, it is as pearcing as the sharpest steel, for that it is no sooner uttered in the fervency of spirit, but it straight way makes passage through the cloudes and firmament, euен to the presence of god.

Thirdly, it is the greatest and chiefeſt point of Charity that may be vſed, for that at one instant by prayer we may

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may shew our selues helpfull to manie
thousandes, yea to the whole worlde,
whereas by our bountie we can be be-
neficiall but vnto few.

Fourthly, it is more victorious then
the mightiest hoast of men, or the gre-
test conqueror of the worlde; in that
(with reuerence be it spoken) it doeth
as it were ouercome God himself, who
ouercommeth all things, and at whose
becke heauen and earth shake: as ap-
peareth by the example of Moyses. Ex.
32. 10, 14. Likewise in Eliah, we may
read the great force and efficacie of
praier, who praied that it migthe not
raine, and it rained not for three years
and sixe moneths. And againe, when
he praied, the heauens poured foorth
their shewers, 1. King. 17, 1: and chap.
18, 45.

At the praier of Ioshua the Sun and
Moone stood still: and at the praier of
Hezechias, the shadowe of the Dyall
went back ten degrees. 2. King. 20, 10:

What

of vertue.

What Repentance is.

As by faith we are stirred vp to believe Gods word, to depend vp on his promises, acknowledge his graces, and to bee zealous in his seruice: even so, when by sinne or the frailetie of our nature, we fall from any of these duties, to worke our reconciliation, we must laie hold vpon true repentaunce; which is a conuercion or turning again vnto God. In which conuersion we depart from euill, belieue the promise of forgiuenes of sinnes, and studie to lead a new life, according to the lawes of God: whereupon there follows these three good effects. The first is a cleansing or deliurance from sinne, by the bloud of Iesus Christ. 1. John 1.7

The second, is the imputation of the righteousnesse of Christ, when as his obedience, truth and innocencie, by faith is made ours. Rom. 5.

The third, is the acceptance into euer lasting

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lasting life, for whom the Lord iustifieth, them also he glorifieth. Romans 8. But as true repentance is neuer without faith; so is it likewise at all times accompanied with good works.

What good workes we ought to doe.

In somuch as the lord pronounceth
The is worshipped in vaine with the
commandements of men; therfore
wee must practise and doe such good
workes, as are prescribed vnto vs in the
worde of God, Ezec. 20. because ma-
ny things may seem good in our eies,
that are abominable in the sighte of
God.

How good workes are to
be done.

After that a godlye and religious
man hath found out what workes
are to be don, forthwith he addresseth
him

of vertue.

himselfe to vnderstande in what sorte they are to be done : for resolution of which question , that one place in the Epistle to the Heb. 11, 6. may be sufficient, wher it is said, That without faith it is impossible to please god : so that the distribution of our good workes , must alwaiers bee accompanied with faith in Christ Iesus. For neither loue nor obedience can be acceptable, except mercy and reconciliation for the mediators sake bee first apprehended: By this are excluded the good workes of the wicked and vnbeleeuers; in that howsoeuer they seeme beautifull and beneficiall to the world ; yet god hath no regard of their deedes : insomuch as they are not presented vnto him in the obedience and perfection of chris- tses merits. As in the example of Scipio, and Dauid: they both fought for their countrey ; Scipio fought, and Dauid also fought, and yet their warfare was not to bee accounted of alyke :

for

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For the warfare of Scipio did not please
God, because he was not regenerate,
but the wars and labour of Dauid did
please God, because he was accepted
by faith.

The causes of good Workes.

The causes that stir vp mens mindes
and pricke them forward to worke
wel, may be said to be thre; The first is
the necessitie of Gods commaundement,
keepe my statutes (saith he) and
walke therein. Le. 18. 4. Which ne-
cessitie of good workes or walking in
Gods commaundement, stretcheth it
selfe into soure other braunches, that is
to say, necessitie of debt: we must doe
good deedes, because they are a debt
which God requireth at our handes.
Ro. 8.

The second is necessitie offaith: hee
that prouideth not for his owne, and
namelie for them of his housshould de-
nieth

of Vertue.

nieth the faith, and is worse than an infidell. 1. Ty. 5. 8.

The third is the necessarie of auoiding punishment, for vntesse wee decline from inequity and performe the dutie of good Christians, the Lord will plague and punnish vs: he that knowes his maisters will and prepares not himselfe to doe thereafter, shalbe beaten with manie stripes. Mat. 12. 47.

The fourth is the necessarie of conuerstion: because the Lord hath said, I desire not the death of the wicked but that he turne from his way and liue, Ezech. 33. 11. Therefore by necessity we are bound to fly from sinne and doe good, or else we shal never be conuerted to the Lord, nor the Lord to vs.

The second cause of good works.

The second cause that may stirre vs vp to good workes, is the dignitie which we receive thereby; being re-

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generate by faith, and faith working
in vs to Godlinesse and all manner of
Christian-like exercises, we are made
holie, as our heauenly father is holie, I
Pet. i, 16. Our bodies become the tem-
ples of the holie Ghost , and of god
himselfe to dwell in vs : and what hon-
nour, ioy and comfort that is, may be
imagined by the honour and ioy that a
priuate subiect receiueth , when his
prince and Soueraign doth vouchsafe
to come and lodge with him in his
house. Therfore they that pollute this
temple with the filthinesse of Sathan,
so that the holy ghost is either not ad-
mitted, or being admitted, is churlish-
lie cast out of his dwelling againe, let
them imagine what an act of cructie
they commit.

The third cause of good works:

The third cause that may moue vs
to obedience towards god, in the
per-

of vertue ad 2

performance of our duties both toward him and the world, is the reward and recompence which he hath promised shall succeed and redound vnto vs by our good workes; not for their owne worthynesse but for the promise of his grace, which promise doeth assure vs not only of all good in this life present, but also in the life to come. I Tymo. 4.
So that if neither the necessitie nor dignitie of good workes may induce vs to imbrace them, yet for the profit and commoditie that comes by them, let vs not neglect them. The Souldior regardes not wondres so he may be conqueror: nor the Marchant the perils of the Sea, so he may growe wealthie, let it not be saide that they haue greater Zeale and Fortitude in seeking after shadowes, than the Children of God in purchasing the substance.

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beworded as it were to somwhat
The Second braunch of Vertues mid
first issue.

The second braunch of Vertues
first issue, are these foure most
beautifull & gracious offspring,
Prudence, Temperance, Fortitude, and
Justice: Which are called Cardinall
vertues, for that al other Morall vertues
(as vpon hindges) doe hange and de-
pend vpon these. These are the guides
of the soule, whereby all ciuill du-
ties, either of man towarde man, or of
man towardes himselfe, and conse-
quentlie of both to the glorie of God,
are directed in the way of truthe and e-
quitie.

The subiect of Cardinall Vertues.

The subiectes wherein these Cardi-
nall Vertues doe remaine, are the
reformed and docible mindes, not on-
lie of Christians, but also of Pagans:
nay

of vertue.

nay oftentimes the efficacy and strength
of these vertues, doe more clearelie
shine and appeare in Pagans than in
Christians. What Christian is so abso-
lute that may not learne preceptes of
wisedome, out of the bookeſ of Aristot-
tle, Plato, and diuerſe other heathen
Philosopherſ? And ſo conuentie-
ntiall of all the rest of the Vertues.

What Prudence is.

Prudence is the light of vnderstan-
ding, whereby we know God and
affect his workes, to which know-
ledge is ioyned a discretion, to be able
to diſcerne good from bad, profitable
from that which is hurtfull, to the end
we may ſhun the one and practise the
other: it is to the minde as ſight (of all
other corporall ſense) is to the body;
for as the ſight is moſt peircing, cleare
and apprehenſive, ſo is prudence, by
whose determinate and deepe iudge-

G 2 ment,

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ment, all other vertues are gouernd in
their good and commendable opera-
tions.

Why God gaue Prudence ynto man.

Considering that mens thoughts are
wauering and their inuentions vn-
stable: and considering that the wilde
affectiones of mans nature do rather o-
presse then cōfort, seduce then conduct
the soule to that end for which shee is
created, namely to the knowledge of
God and his creatures: therefore hath
the almighty (of his free grace and mer-
cie) to lighcen this darknesse, and re-
moue this danger, let fall a sparke of
his eternall light (which is wisedome)
wherby men see to gouern their acti-
ons, to the glorie of god, their owne
good & the profit of humane societie.

How this wisedome appears.

To

signe of vertue.

TO be known to haue wisedome wil
appeare two manner of waies : first
inwardly by the dexterity of the mind,
and decent cariage of the body, wher-
by such as are so disposd, are said to be
men of a good presence, or men of a
faire behauior. Secondly, it wil appeare
outwardly in things belonging to our
selues, as sobriety of diet, or in thinges
belonging to others, as in comely en-
tertainment, well gouerninge of our
house and family, and such like.

The difference betweene wit and Wisedome,

AS a tuneable Instrumente, in the
hand of a an vnskilfull musition, so
is witte to manie men, in it selfe verie
ripe and pregnant; but because they
know not how to vse it, therfore it stāds
them in little steade: so that wee may

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define wit to be a faculty of the minde, whereby men vnderstand and knowe much good, but oftentimes they neglect to follow it: but wisedome wee may tearme to be that correspondencie of the powers of the soule, when will and vnderstanding, knowledge & practise ges together.

*beginning,rib to vndolan,as well
as to eygylle,as well as to
the eye of the minde.*

Wisedome is said to be the light of the minde, because as the bodie hath two instruments to direct it, which are the two eies; even so Prudence to giue both minde and bodie better direction, is likewise said to haue three eies: The first is the eye of memory, with which she beholdeþ time past: The second, is the eie of vnderstanding, with which she beholdeþ time present: And the third the cyc of prouidence, by which she takes a vew of thinges to come.

Siglo of Virtue.

Two sortes of Prudence.

THe first kinde of Prudence, may be said to be that ripnesse of knowledge and experience which men haue in worldlie matters, and so Macheyile may be said to be a wisman, but such wiſdome is accounted foolishnaefſe before God. I, Cor. 3, 19. And in the end intangles the owners in their owne craftinesſe, as appeares by the desperate end of Achitophell. 2. Sam. 17. 23.

The ſecond kinde of Prudence, is that knowledge, which is had in deuine matters, touching the vnderſtanding of Gods word, and the mysterie of our ſaluation, which is called true wiſdom; and though the drift hereof eſpeciallie tend vnto that end, yet is it not without a ſharp iſight alſo, and an able diſcretion in ſuch thinges as appertaines vnto this world: but it uſeth this, but as a ſeruant, or handmaid
to

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The Second braunch of Vertues
mid
first issue.

The second braunch of Vertues
first issue, are these foure most
beautifull & gracious offspringes
Prudence, Temperance, Fortitude, and
Justice: Which are called Cardinall
vertues, for that al other Morall vertues
(as vpon hindges) doe hange and de-
pend vpon these. These are the guides
of the soule, whereby all ciuill du-
ties, either of man towarde man, or of
man towardes himselfe, and conse-
quentlie of both to the glorie of God,
are directed in the way of truth and e-
quitie.

The subiect of Cardinall Vertues.

The subiectes wherein these Cardi-
nall Vertues doe remaine, are the
reformed and docible mindes, not on-
lie of Christians, but also of Pagans:
nay

si of vertue.

nay oftentimes the efficacy and strength
of these vertues, doe more clearelie
shine and appeare in Pagans than in
Christians. What Christian is so abso-
lute that may not learne preceptes of
wisedome, out of the bookeſ of Aristotle,
Plato, and diuerſe other heathen
Philosopherſ? And ſo conſequentlie
of all the reſt of the Vertues.

What Prudence is.

Prudence is the light of vnderstan-
ding, whereby we know God and
affect his workes, to which know-
ledge is ioyned a diſcretion, to be able
to diſcerne good from bad, profitable
from that which is hurtfull, to the end
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to the other. And this is that wisdom
which Solomon so greatly commendeth,
and so largely beautifies and sets forth
in his booke of prouerbes, accounting
all other knowledg, but as vanity in re-
spect of this. When petition was made
to the oracle of Apollo, to know what
people or nation in the wold was the
wicest & best learned, the answer was
y the Hebrews were the wicest me, for
that they had the knowledg of the true
God, and so had not the rest.

The daughters of prudence or Vertues third issue.

THough we may well say, that all o-
ther vertues take their beginning
from Prudence, as the head and foun-
taine of the rest, without which they
are altogether vnproufitable, yet for the
better vnderstanding of her gracious
effectes which shee bringeth foorth in
the hearts of men, it shal not be amisse

to

of vertue.

to consider that from her doe springe
& proceed these ffe peculier vertues :
namely consultation, vigilancy, dilly-
gence, prouidence, and constancy: all
which are made manifest vnto vs, in
that one example of the ffe wise Vir-
gins recorded in the 25 Chapter of the
Gospell after S. Mathew. Firste, they
had consultation in preparing and pro-
uiding themselves to meet the bride-
groome: Secondly, they had prouy-
dence in regarding the length of time,
and so furnishing theselues according-
ly with oile : Thirdly, they had vigila-
cie, in watching for the houre of the
bridgromes coming : Fourthly, they
were diligent, in trimming their lamps :
lastly they were constante, in that, though
they wayted long, yet they were not
weary of their labour. So that by these
necessary and helpful effects which fol-
low wisedoe, we may gather other vn-
necessary & hurtfull accedents which
it may run into, if not ruled and tempe-
red as it should be.

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The maimes to Prudence.

There are three speciall euills which wisedome may indanger it selfe withall, if it be not carefullie looked vnto : The first, is temerity or rashnes when it either giues councell, or puts in execution anie thinge before mature and serious consultation be had: or when vpon a sudden determination, it concludeth vpon thinges vnknowne, for knowne; vncertaine, for certaine.

The second is credulitie, when it ouerlightly beleeueth or giueth credit to any thinge it heareth, and doeth not first examine the circumstances of euery matter; nor confer and lay them together, that so the truth may by sifted out.

The third is curiositie, which appears two manner of waies : First, when we pry into thinges forbidden, or couet to know more than God hath thought good to reueale vnto vs. As Aristotle,

of vertue.

that died for griefe, because he could
not finde the natural cause why the sea
did ebbe and flow : or of those men
that now a daies by their curious que-
stions, striue to knowe what god did
before he made the world, or why he
gaue not man such a soule as mighte
not sin, with a number such like im-
pious and vnlawfull demaundes. And
secondlie, when we seek to be renow-
med, in shewing and expressing what
power of wisedome we haue in trifles
and thinges of no moment, as he that
spent much time and labor, in making
a locke and a chaine of three and for-
tie linckes, that was in waight no more
but one graine or wheat corne : so that
it being tied about the necke of a flyc,
she was able to drawe it after her. An-
no Regno Elisa: 21.

**The opposites to
Prudence.**

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Euerie

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EVerie vertue holdes the myddle
betweene two extreames, so that
on the one side prudence is beset
with ignorance, and on the other with
craft or subtletie. And as the one is vi-
cious in respect of the defect, so the o-
ther is odious in respect of the excessse;
the one is so farre from knowledge, as
it knowes nothing, or verie little, and
the other is so fraught with skil and ex-
perience, as it turnes the vse thereof to
many most vile and vngracious purpo-
ses.

What ignorance is.

We may call Ignorance, an vn-
skilfulnes both in human and
deuine matters, what we haue
to doe, or what wee haue to leaue vn-
doone: what wee haue to choose and
make much of, or what wee ought to
reiect and auoid.

The

of Vertue.

The effects of Ignorance.

It takes awaie the sight of the minde,
as blindnesse dooeth the sight of the
bodie: it makes a man prodigal whē
he shoulde be liberall: couetous when
he thinkes to auoid superfluitie: if a
man be meane, it makes him fearefull,
superstitious, vnprofitable, needie, sloth-
full, and vnfitt for any thing. If hee be
mighty, it makes him arrogant, rash,
cruell, talkatiue, inconstant, and giuen
to voluptuousnesse and luste. It is the
spring of all errors, bad opinions, and
absurd behauiors: and as by wisdome
men are renowned and had in reputa-
tion; so by ignorance, they become
base, contemptible, and of no reckon-
ing. Yet it is better than subletie, be-
cause that which is misdoone through
ignorance, is more excusable, thā that
which is misdoon willingly & against
the conscience.

What subletie is.

Sub-

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SVbtleſtie is a vicious qualitie of the mind, whereby we dispose the power of wiſdome to bad purposes; as to deceiue, beguile, ſeduce and intrap others, thereby to delighte or enrich our ſelues. The author thereof is the Diuell, and the companions that attend vpon it, Hypocrify and diſſimulation; but the reward it ſhall receiue, is hate and ſuſpition amongſt men, & before God perpetuall reiection. One Nestorius (as we read in histories) was ſo ſubtile, and ſo full of hypocriſie and diſſimulation, as in the end for a iuste punishment, his toong was eaten out of his head with wormes. Dyonisius the tyrant, would cunningly ſmooth and laie ſweet baites, till hee had caughte ſuch as he woulde haue within his power, and then like the Crocodile hee would deuoure them; but in the ende he was thrust from his throne and dyadem. So that we ſee by theſe and the like euents, that the iſſues of vertue are

of vertue. AT

of that consanguinitie, so linkt and af-
fied together, as they cannot one bee
without another. For as no man can
be perfectlie temperat, vnlesse he haue
wisdome to direct and gouern his ap-
petite, to know when, how, and wher-
in to be temperate: so in like manner,
no man can be perfectlie wise, without
temperance, which serues as an vmpire
or moderator to keepe our knowledge
within rule, and the boundes & limits
which are appointed for it. Therefore
it followeth that wee speake nexte of
temperance.

What Temperance is.

TEmperance is that vertue of the
soule, whereby the appetite and
vnrulie affections of mans nature
are kept in awe and gouernment; so
that the eie lusts not, the tong offend-
s not, the hand breakes not forth into vn-
lawful actions, nor any part of the whol
body

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bodie straies beyond that dutie required to the honor of god, and the good of our neighbour : this vertue is so necessarie, that like as a cunning Pylot in a ship, so she sits in the fraile vessell of mans bodie, that but for her guidence, wold either be dashed in peeces against the rockes of affliction, or sinck in the sandes of a thousand temptations.

The opinions of Phylosophers concerning Temperance,

A Gapetus a Learned man, writing to Iustinian the Emperor (who was a verie temperate and well gouernde Prince) told him he was the inheritor of a double crowne; the one was the crowne of regalty, whereby he did command ouer men, the other was the crowne of temperance, whereby hee did raigne ouer his owne affections.

Socrates was of opinion, that nothing

of vertue.

thing did preserue the soule in hir perfect essence, nor lift her yppe if at any time she chanced to fall through vice and impiety, so well as temporance.

Plato testifieth, that temporance is the mutuall consent of the affections, whereby the soule liues in perpetuall harmonic.

Cicero, accounted it the pathe that leades vnto al decencie and comlines, both in worde and deed.

To what Temperance may be compared.

TEmperance, according to the worthy effects that proceed from hir may be compared to these sixe thinges : First, it may be compared to the sunne ; because as the sunne drieth vp the foggie and mistie vapors of the earth, cuen so temperance dries awaie the darknesse and filthy euaporations of the soule, that otherwise woulde

H. choke.

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choke it, and giueth it the comfortable light of reason, whereby it is refreshed.

Secondly, it is compared to a bridle, that as a bridle restraineth the headstrong wilfulness of an vntamed horse: euен so temperance in the middest of pleasures and temptations, holdeth vs backe, and compeileth vs to followe reason.

Thirdly, it is compared to a sharpe rasor; because like vnto a rasor, it cutteth and loppeth awaie the superfluity of corrupt desires.

Fourthly, it is compared to a shield or helmet, because as these twain keep off and defend the violence of our enemies weapons: euен so temperance is a bulwarke or defence, againste the sharpe darts of luxuriousnes.

Fiftlye, it is compared to a tutor or corrigidor, because with like authortie as they command ouer their pupils, or charge committed vnto them, euен
so

of vertue.

so doth she checke and beare swaie ouer immoderate passions. Sixtie, it is compared to a bonde orchaine ; where with things are bound vp and kept close together, and thereby made of the greater force and preheminence: euē so by temperance, all other vertues are coupled and knit together into an invincible strength and power, which otherwise lose that vigour and efficacie. As we see in fortitude, he that is of an high and courageous spirit, and wanteth temperance to rule and gouerne it, runneth many times into intollerable mischiefes. Likewise in Iustice : he that would be esteemed as a iust man, and is not able (through the helpe of temperance) to keep his soule free from perturbations, will sooner commit wrong, than patronage or propulse iniurie.

The obiects of Temporance.

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The

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The obiects whereabout this vertue
is busied, and wherein she sheweth
her power and authoritie, are many in
number, but especiallie these : the de-
sire of honor, riches, promotion, fame,
dignitie : the passions of the minde, as
joy, griefe, feare, compassion, anger,
hate, enuie, and such like : the bayts of
idue, beutie, gorgeous attire, sumptuous
buildings, dainty dishes, wine, musick,
gaming, and all other delightes and
pleasures: But here is to be vnderstood
that we doe not set downe temprance,
as binding her to that strict obserua-
tion, as that wee would haue her depri-
ued of pleasures, but our meaning is,
that shee shoulde so vse them, as that
thereby followe no inconuenience or
abuse.

The daughters of Temperance, or
vertues fourth issue:

There

of vertue.

There are sixe other stems or plants
that draw sap and nutriment from
this root of Temperance ; that is
to say : Continency, Clemency, Mo-
destie, Sobrietie, Frugalitie and order.
All which, like true offsprings off so gra-
cious a stocke , helpe to beautifie the
parentage from whence they are deri-
ued:

What Continency is.

Continency is that part of temprāce
wherby concupiscence and desire
are gouerned by councell and reason :
This vertue did shine most clear in Sci-
pio, who at the winning of Carthage,
hauing taken a verie beautifull Ladie
prisoner, was so farre from being amo-
rous, as he sent her away with a great
dowrie, to him vnto whom shee was
betrothed.

What Clemency is.

Cle-

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Clemency is that parte of tempore, whereby (the mindes of men rashlie carried awaie with hatred of anie one, or with desire to hurte) are kept backe and restrained by gentenesse. Adriamus before he was made Emperor, enuieng a Romane for some displeasure which he had conceiuied against him þ same day he was elected, meeting his enemy in the streete, saide to him aloude, Euasisti, meaning that he being nowe a prince, might in no wise reuenge an iniurie.

What Modestie is.

Modestie, is that power of the mind whereby honest shame and bashfulnesse, purchace good and deserued honor. And because shame is the foun-
dation of modestie, it shall not bee amisse to speake somewhat thereof.

What Shame is.

We

of vertue.

We may define Shame to bee a kinde of modest feare, whereby we dread the danger of dishonour or reprove likely to happen vs, by some vndecent or enormous action: or an indignation conceiued against our selues, after the commiting of any dishonest crime, prolocution of anie foolish and absurde word, or the expressing of anie vnciuill or rude gesture.

Two kindes of Shame.

The first is a good shame, whereby we are ashamed of euill. The second is a bad shame, whereby wee are (vnder colour of modestie) restrayned from performance of some good and laudable action, because (against right and equitie) wee feare to displease a multitude, or dare not withstande the authoritie of him that is mightie. As Pylate, that faine would haue pronounced our Sauiour guylfesse, and yet because

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cause he feared the people, gaue sentence vpon him against his owne conscience.

Rules of good shame.

If at a feast thou be invited, to drinke more than reason or thirst requires, be not ashamed to refuse it:

If a babler or ignorant fellow, seek to staie thee by discoursing of vain and tedious matters, bee not ashamed to shake him off.

If thy friend or any man else, either in act or purpose offend, bee not ashamed to reprove him.

If any man make a request vnto thee that is either unlawfull, or not in thy power to performe, shame not to de-
spie him.

If any man aske thee a question wher
in thou art ignorant, shame not to con-
fesse thine ignorance, that thou mayest
be instructed.

If

of vertue.

If any man withhold thy due, shame
not to challenge it.

Effects of bad shame.

THese are the effects of bad shame.
Cowardlines, Impudencie, liberty
to sinne, base flatterie, oppression, neg-
lect of benefite, betraying of ones self,
hate of the world, and prostitution of
the sences.

What Sobrietie is.

SObrietie is properlie called amo-
deration in diet: a thing so estee-
med of wise men, as Augustus the
Emperour, neuer vsed to sit downe to
meat before others had halfe dined,
and was the first againe that rose from
the table. Pythagoras seldome or ne-
uer drunk wine. Socrates wold alwais
spil the first pitchēr of water y he drue
for

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for himselfe, to this ende (as he saide) that he might acquaint his sensuall appetite to expect a conuenient time of reason.

What Frugalitie is.

Frugalitie, may be said to be a moderation in expences, vnder which title, many haue beeene so sparing and neare themselves, as they haue incurd great shame and infamy. As Lewes the eleuenth king of France, who was of such a niggardly and pinching disposition, as after his death, there was found in his chamber of accountes, a bill of expences, wherin was set down twentie souse, for two new flicues to his olde doublet, and fifteene deniers for grease to grease his bootes.

What Order is.

Order is a convenient disposition of all things (according to their worth)

of vertue.

worth and dignitie) into that place, & at that time as shall seeme most requisite. The world is called Mundus, which signifieth a well disposed order of all thinges: by beholding of which, wee may learne to keepe our bodie (which is a little world) in vpright and ceuer manner, without confusion.

The opposites to Temperance.

Vpon the right hand it is accompanied with intemperance, and vpon the left, with Stupiditie: which are as two blinde guides, and looke vnto which soever of them temperance giueth consent to follow, shee straightway loseth the name and title of Vertue, and is branded with the stampe of Vice.

What Intemperance is.

Intemperance, is an overflowing of voluptuousnesse against reason, and the

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the health of the soule, seeking no other contention than in that thinge which bringeth delight and pleasure to the senses ; as appeares by the example of Vitellius Emperour of Rome, who had serued in to his table at one supper, two thousand seuerall kind of fishes, and seauen thousande sortes of feathered fowles : or of Phyloxenus, who wished that he had a necke as long as a Crane, that the taste and pleasure of his meates and drinke, might continue long, before they descended into the stomach.

How we may be intemperate.

WE may bee intemperate four manner of waies. First, in apparel, when we either couet that which is too costlie, or to haue more store than is sufficient, so that the moathes rather consume it with eating than we with wearing.

Sc-

of Vertue.

Secondly, in meate and drink, whē
we are lauish and superfluous, or ouer
nice and curious. Thirdly, in veneriall
and other corporall pleasures, whether
taſted of by the eie, the eare, the hart,
hand, or any other part : and fourthly
in giuing way to our passions, as ioyc,
feare, anger, &c, without stop or con-
troulment.

What Stupiditie is.

STUPIDITIE, is a numnesse or chilnesse
of the ſenes, ſo that we neither haue
feeling of any pleasure, nor are moued
with any deſire'; but this is a deſcēte
hardly or never ſeene amongeſt men
(eſpecially hauing health of body) and
therefore we will paſſe it ouer, & come
to Fortitude, the third branch of Ver-
tues firſt iſſue.

Whence Fortitude hath her denomination.

This

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THIS vertue of Fortitude, taketh her denomination neither frō strength of bodie, hugenesse of limbes, toughnesse of armour, walled townes, multitude of souldiers, nor any other munification of place or aduaantage of time ; but from the generositie and greatnessse of courage, which like a holy and spirituall fire liues in the heart, and from thence sendes heat & vigour through the whole bodie, enabling it for the execution of difficult and mighrie deedes.

Why it is annexed to mans nature.

THE seedes of all vertues are originally adioyned and fixt to mas nature, but by reason of the degrees of growth which the body hath they cannot shewe themselues in anye perfection, before they be aduaunced and set forward by the help of Time, labour, and instruction : so that Fortitude

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guide is annexed to mans nature for 3. especiall causes. First, that as his Creator (after whose image he is fourmed and made) daily expresseth and sheweth forth wonderfull workes for the benefite of his creatures ; so is he born to drawe neere vnto him in similitude of goodnessse , and might haue in his soule a kinde of naturall instigation, to pricke him forward by all lawdable, high and laborious actions, to profite those amoungst whom he liueth.'

Secondly , that knowing the excellencie of his owne nature, & the stock from whence he is deriuued, hee might not care for mortall goodes, nor feare the contrarie ; but think himselfe worthie of eternall happiness, and be prouoked with great corage to desire the same.

Thirdly, that he might feare to degenerate from so high and noble a lignage, by committing anye base or ignoble deed, vnbeseeeming the excellencie thereof.

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What Fortitude is.

Fortitude, is a firme stability and resolution of minde, whereby neither for feare of death it selfe, nor anye other inconuenience that may befall vs, we turne aside from the way of Vertue and Justice ; but after good consideracion had, remain stedfast and immoueable (against all the worlde) in our thoughts and purposes.

Two sortes of Fortitude.

The first is employed in the compasing and perfourmaunce of great deedes, for the loue of vertue : and the other, in suffering for the same with an invincible and vndaunted courage, any wrong, affliction, torment or extremitie whatsoeuer. For the firste, wee haue the example of king Dauid, whoe shrunke not back from the encounter either of men or monsters, for the establishing

of vertue.

blishing of Gods glorie : and for the second, the examples of the prophets and Apostles, that (notwithstanding their wrongs and great reproches) spared not to seale the profession of gods holy religion, with the effusion of their blouds.

The properties of Fortitude,

BEsides many other good properties and inclinations that followe this vertue, wee may reckon these ffeue in speciall : first, it is free from all feare of death. Secondly, it is constant in all aduersities. Thirdly it so hates and detestes the dooing of euill, as it wil studie to do good vnto it enemies. Fourthlie, as it striues to haue dominion ouer external thinges, so it accounts it most base, not to be able to rule the internal passions of the minde. Fiftly, it neuer fights or contends, suffers or indures for any thinge, but that which is iuste

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and honest; so that neither they that suffer for wickednesse or vniust matters, nor they that fight for their priuate commoditye, or to satisfie theyr owne vnbridled furie, are to bee accounted valiant men.

The obiects of Fortitude.

THe obiects of Fortitude are passions to maister them, iniurie to suppresse them, prosperity not to be lifted vp with pride; aduersitie, not to bee cast downe with despaire: enemies, to be made more dilligent to looke vnto our behauour: losses, to ouercome them with patience: death to contemn it, because it bringes immortallitie, & a number such like.

The daughters to Fortitude or vertues fift issue.

As the rest, so this vertue of Fortitude is not barren of increase, but from

Signes of Virtue.

from her teeming womb sendeth forth
these goodly ympes of grace and ho-
nour: Magnificence, Confidence, pa-
tience, Compassion, and perseuerance.

What magnificence is:

Magnificence is an elevation of the soule, whereby it is not content with euerie meane dewtie, but seeketh to compasse and bring to passe things that are moste rare and excellent. As Alexander, that thought it too meane a point of fortitude and valour, to ouer come Darius in battell, vntill he also vanquished him in the virtues of the minde; and therefore he vied his wife and children with all bountie and humanitie, after he had taken them prisoners. Augustus, held it not sufficient valour, to omitt the taking of reuenge vpon a fellowe that sought all meanes possible to murther him, but aduaunced him likewise vnto a cheefe place

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of dignitie vnder him, Hannibal esteemed his passing ouer the Alpes, and al his other labors and victories nothing, vnlesse he conquered Rome, that then held her selfe queene and mistresse of the world.

What Confidence is.

Confidence is a conceite or hope which the mind hath of prosperous successe, how dangerous or desperate soever things appeare to be. Richard the first king of England, going to warre with diuersc other Christian Princes, against the Turkes and Sarazens, and beeing in Palestine wher a quarrell arose betweene him and the king of France, insomuch as not onlie he, but all the reste forsooke Richard, and departed with their powers home ward: yet king Richard, notwithstanding he was left alone, his armie small and the number of his foes almost infinite.

of vertue.

innumerable, was of that confident spirit, as he proceeded against his enemies, and draue them out of Jerusalem and the holy land.

What Patience is,

PAtience, is a voluntarie and continual suffering for the loue of vertue and honestie: and therefore whatsoeuer happeneth, a wise man by this vertue is prepared to digest and turne it to the best. Socrates being councelled to reuenge a wrong receiued; answe red, What if a Mastie had bitte me, or an Asse had strucke me, would ye haue me go to lawe with them? Esteeming no more of the despights offered vnto him of men, then if they had bin done of bruite beasts.

What Compassion is.

COmpassion is a like fense or feeling of euill or grieve, as if we our selues

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suffered that which wee see others indure by reason of that coniunction which ought to be of one with another as members of one and the same body: and therefore it is requisite this vertue should be in a valliant man, that when he sees iniurie offered vnto any one, he shoule bee moued with the violence thereof, no otherwise then if it were offered vnto himselfe. Marcellus, after he had conquered Syracusa, not without great slaughter of manye people, mounted vp an high tower of the castle, and with many teares lamented the rusful and tragical fall of the cittie, feeling in himselfe (as it were) a fellow sufferance of their greeuous miserie.

What perseuerance is.

PErseuerance, is that parte of Fortitude, when a man doth firmly and stedfastly abide in his resolution & pur-

of vertue.

purpose, vndertaken with good consideracion and aduise. Zeno hauing resolued to keep silence whatsoeuer the king of Ciprus did demand of him, and being persecuted with tormentes for the same purpose, least hee should bee found not to persever in his intent, bit off his tongue, and spit it in the tormenters face.

The opposites to Fortitude.

THe opposites to fortitude, seeking to dim hir glory with their dusky presence, are Cowardlines, and wilfull presumption:

What Cowardlines is.

Cowardlynes is a base kind offear, void both of reason and assurance, causing a man through the want of sense & vnderstanding, that he can neither be profitable to himselfe, nor the common wealth:

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wealth, but remaines as the shaddowe
of a man caste downe and astonished
with daungers, or the report of euerie
ydle dreame & vision. As Mydas K. of
Phrigia, who being troubled with the
terroure of a certaine dreame, dranke
poison and killed himselfe. Or as the
Gentleman of Padua, that Speron tal-
keth of in his dialogues, who beeing
cast into prison vpon some accusation,
when it was tolde him ouernight that
he should lose his head the next mor-
ning, conceiued such an impression of
feare in his hart , that his haire which
before was blacke, that same night al-
tered and became gray.

Two sortes of Feare.

THe one good, when wee stande
more in awe of blame, reproch, &
dishonour , then of death or griefe.
The other bad ; which is likewise of 2.
sortes. The first, maketh the soul dead
and

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and voide of feuerie good effecte, as is before declared. The seconde is that, which worketh in the wicked a horrour of paine and punishment, whereby they are bridled and restrained from their villanies, and as the firste is a signe of an abiect and contemptible nature; so this argues a corrupt and wicked disposition.

What wilfull presumption is.

Wilfull presumption, is a kinde of audacious boldnes, when a man without necessarie constraint, or for euerie fruolous matter, casteth himselfe into certaine and vndoubted danger. As I haue read of an Italian louer, whoc walking with his ladie by a riuer side, and making great protestations what he woulde doe for her sake, she to proue him, badde him leape into the Riuier, which no sooner heard, but hee to shewe his rashnesse, with-

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without anye further consideration, threw himselfe from the bancke into the streatne, and there was drowned. And thus much touching Fortitude. Now to proceed, the next branch of vertues first Issue, to be considered of, is Justice.

The foure elementes, Earth, Water, Ayre, and Fire, are of all thinges the most different and disagreeing: yet by the diuine prouidence of God, they are daily so tempred, as nothing can be found or imagined to be of greater harmonie, more consonant or agreeing. The like we may say of the foure cardinall vertues; which althogh they are diuers, being considered in theyr perticular effect, yet in natnre & compleat order, they so depend one vpon another, as many times one includs al the reste, as evidently appeares in this vertue of Justice: hee that is perfectlie just must be wise, temperate & valiant. Wise, to discern good from bad: temperate,

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perate, to gouern and rule his affecti-
ons: and valiant, not to feare to helpe
the wronged, albeit with hazzarde of
his own life. And yet for all this, Justice
includes somthing in it self, whereby it
may be discerned from the rest, as by
the seale may be seene.

What Justice is.

Justice is a motion of the soul, wher-
by we are stirred vp to giue to eue-
ry one his right, and that which be-
longs vnto him, euen as willinglie ob-
seruing law and dutie towarde others,
as we would haue the same obserued
and kept toward our selues.

Tenn sorts of Justice.

THe first is the preseruation and or-
der which God himself obserueth
in the gouerning & maintaining of the
world, without which we shuld haue a
generall confusio & many times wrōgs
would

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would passe with that secrecie and power, as innocencie quite woulde bee ouerborne, but that his iustice at conuenient time reueales them, & giueth them their due punishment, and this is called prouidence.

The second is the diuine exhibition and accomplishment of that seruice and obedience, which Gods creatures owe vnto him, and this is called piety

The third, is that distribution of right and equity which wee are bounde to shew one toward another, and this is called Charitie.

The fourth, is that care and respect which we ought to haue vnto our selues in accepting or renouncing, in applyeng or restraining, what may be preiudicall or profitable vnto vs : and this (beside that it may also be called charitie) hath another name, whitch is, indulgency or selfe affection : for there is no man but is bound by the lawes of God and of nature, with moderation and

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and discretion to haue a respect vnto himselfe.

The fist is that religious administration, which euery magestrate ought to haue, which is called to bee a supreme gouernour, or to haue any inferiour office or authoritie in the commonwealth, and this is called equitie and peace.

The sixt, is that mutuall societie and louing coniunction which is exprest between man and wife, without either usurpation or tyrannie, and this is calld vnity and concord.

The seventh is that awfull respect, which seruants in simplicitie of heart without disimulation or hypocrisie, shew to their maisters, and this is calld reuerence.

The eight, is that carefull and prouident respect which maisters ought to shew toward their seruants, especially when they mixe their authoritie with loue and curtesie, and this is calld

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cald humanitie or gentlenes.

The ninth, is that natural submission
and louing feare which children owe
to their parents, and this is called ho-
nor.

The tenth, is that moderation and ab-
stinence which the soule is ingaged
for to the body, and this is called helth
or alacrity of the spirit.

So that by these aforesaide circum-
stances (our speciall purpose being to
speake of that measure of iust and vp-
right dealing which is to be obserued
betwen man and man) we may gather
another diuision of Iustice, which is
only humane, and that may be contra-
cted or drawne into two partes.

Two parts of humane Iustice.

THe firste is called Distributiuē,
which consisteth in giuing to eue-
ry one according to his desert,
whether it be praise or punishment; ho-
nour or disgrace, money or monies
worth

of vertue.

worth, little or much, &c. And this is confirmed by the words of Christ, giue vnto Cæsar that which is Cæsars, Mat. 22.21. And of S. Paule. Giue vnto all men their dutie, Tribute to whom tribute; Custome to whom custome; and fear to whom fear belongeth. Ro. 13.7

The second is called commutatiue: which hath relation to the exchange of dutie, and the fidelity and constant truth which ought to bein mens words and promises, contracts & couenants: and this is that faith which is said to be the foundation of Justice: contrarie to which, are all falsehoodes, deceipts, coosenages, treasons, periuries, breach of promises and lying.

Whether all promises be to be kept.

Som men are of opinion that promises which are made either for fear, or through deceipt are not to bee kept. Tis true indeed, that a wicked promise

or

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oran vngodly vowe is better broken
than kept, but a wise man will be so ad-
vised, that he will never promise or vn-
dertake any thing, which shall be con-
trarie to duetic, vppon any necessitie
whatsoeuer: no not for death it selfe:
and when he doth ingage himselfe, it
is vppon discretion and sound judge-
ment; and being so ingaged hee will
shew forth his truth and fidelitie, and
be maister of his word, though it be to
his own losse and hindrance. Psal. 15.5

If a lie be tollerable.

Mr Phylosophers whose doctrine
without any further reference, was
only directed by the rule of reason, say
there are three sorts of lyes; a pleasant
lyc, a profitable lye, and a pernitious
lye: and that the two first are in some
sort tollerable, but the last by no meās
to be admitted. We that are christians
and know there is a God, and that God
is

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is truth and to denie the truth (howso-
ever we cloke or excuse yt with profite
or pleasure) is to denie God, and to
prefer the Diuell which is the father of
lyes before God: ought to thinke that
it is lawfull in no manner of sort to tell
a lie: but if we shall answere for euerie
yde word that passeth our lips, much
more shall wee answere for lying and
falshood.

The necessarie of Iustice.

How necessary Iustice is amongst
men may appeare in this, in that
it defends the oppressed, helpes
the needie, encourageth the vertuous
who else would desist from wel doing,
if they saw their good endeuors despised,
and represseth the wicked, whose
mallice woulde ouerthrow the state of
humaine society, but that they see ven-
geance & punishment prepar'd forthē;
nay it is so necessary (as Cycero sayeth)

K that

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that very Pyrats, theues and robbers,
cannot liue together without obser-
ving some part of Iustice.

The end of Iustice.

THe end of Iustice, is the glorie of
God, and the preseruation of the
common secrecie of men.

The perfect vse of Iustice.

THe perfect vse of Iustice, is to
make no difference of men ey-
ther in regard of wealth, kin-
dred, friendship, pouerty or dignitie.
Iunius Brutus consull of Rome (as Pli-
ny reporteth) caused his owne sonnes
to be beheaded, for an offence which
they hadde committed. Papinianus a
pagan being commanded by the Em-
perour Caracalla to defend an vnjuste
cause, would not doe it. Cleon of La-
cedemon, being elected to an office in
the

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the common wealth ; called all his friends and kindred together, and told them, during the time of his magistracie and gouernment, he did renounce and discharge himselfe of al friendship and affinity.

Denial of Justice dangerous.

Beside that wee may holde it for a maxime, that man is no longer a man, a King no longer a King, nor a magistrate no longer a magestrate, thā he is willing, forward and ready to execute Justice ; so wee may conclude, that the deniali or delaying of Justice, is so hainous a thing, that it hath been either punished and reuenged by men or where men could not reach, God hath stretched foorth hi's arme and giuen it checke and controlment. For the first, we haue the example of Henry K. of Sweathland, who striking a gentleman with a dagger, that was an important suter unto him for Justice, so reb-

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bed him of the hearts of his people, an
shortly after hee was deposed and put
in prison : and for the latter, wee haue
the example of Herod, who beeing of
that power that the worlde coulde not
punish his tyrannie and iniustice, was
stricken by the hand of God; insomuch
as his verie bowels were eaten out of
Lice. Act. 12, 23.

The opposites to Justice.

STill to obserue our first purpose, that
contraries opposed will alwaies shine
more cleare and euident, and that eue-
rye vertue hath her extremes, which
consist in too little or too much; ther-
fore it followeth that we set down the
opposites to Justice, which are two in
number ; namely Iniustice, which is
the defect, and Seueritie, which is the
excesse : for as the one makes the seate
of Justice a shope of disorder, so the o-
ther makes it a shambles of Tyrannie.

What

of Vertue.

What Iniustice is.

INiustice is the deniall of right and equitie, either toward God, our neighbour, or our selues : so that wee may saie we are so many waies vniust, as we denie vnto God, vnto our neighbour, or vnto our selues, those dewties which we owe vnto them.

The effects of Iniustice.

THe effects of Iniustice are infinite, but these in speciall. Disorder, confusion, torment of conscience, euen in him that is iniust; Impunitie, free scope for murther, theste and violence, clamors of Widdowes, Orphants and innocents, whereby vndoubtedly followeth at length the vengeance of God vpon that kingdom or countrie where it is vsed, as it is written: The crye of the children of Israell is come vp vnto me (saith the Lord) & I haue also seen the

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the oppression wherewith the Egyptians opprest them, and I will stretch out my hand and smite Egypt. Exo. 3, 9. 20
And againe, Woe vnto him that buildeth his house by vnrigheteousnesse, & his chambers without equitie, that vseth his neighbour vniustly, and giueth him not his hire. Ier. 22, 13.

What Seuerity is.

Sueritie, is a racking of Justice beyond her limits, carried away with fury and passion of the minde, rather than ledde by truth and vprighte iudgement: so that it punnisheth small faulkes for great, and allottereth ouerplus where an indifferent measure mighte haue serued the turne. Piso appointed proconsull in the Romans warre, when two souldiers by his permission, went out together about some businesse, and the one returned to the campe and the other did not, hee condemned him, thin-

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thinking he had slaine his companion, and therefore commanded him to bee executed. At the very instant of execu-
tion, the other came; whereupon the Captaine that had the charge to see him put to death, returned to the Pro-
consull with both the souldiers; but Pi-
so being offended therewith, put them
all three to death: the first, because he
was condemned; the second, because
he was the cause of the condemnation,
and the Captaine, because he had not
obeied. So that by rigor and seuerity,
he made away three for the innocen-
cie of one.

How all vertues are preserued.

AS all vertues are planted in vs by nature and the help of art, so are they preserued and kepte in their full strength and vigor by vse and exercise: for better neuer had, than not exerci-
sed and put in practise: nay, howsoe-
ver they are abundantly in vs, yet if
they

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they be not exercised, they quickly vanishe and are forgot, as it appeareth by things most naturall vnto vs. For what is more naturall than to speake, and go? yet the familiaritie with strangers may make vs forget the one, and a little sicknesse decay the other. And thus in speaking of Vertues genealogie, and the increase and branches that are deriuued from her, although much more might haue bin saide, yet this I truste may in some sort shew her worth and excellencie: and what my pen hath ouerlipt, I wishe (together with so much as is in this booke) may bee more plentifullie exprest in mens deedes.

F I N I S.

nificator may be founde out. Nowe to the charr that
I will leauen nothing yntouched, I will briefly and with
a short phrase or style set downe a certayne Treatise
contayning the generall principles for choosing of fit
times to begyn or take in hand any manner of action.
Therefore I will shew you how in the beginning of a-
ny matter the constitution and due disposition of the
Heawens and heauenly bodyes is to bee obserued and
marked, for euery houre of the day is not apt or fit for
the beginning of euery worke, but the constellati-
on of one houre is meete for one worke, and another
for another. Therefore in great & weighty matters,

R. 2. fol. 101. b. 2. l. 28



Iust it is to be remembred; that
an Eleⁿtion is not to be made
for him whose Natiuitie or re-
uolution of that yeare is un-
knowne, or of anye question
wherof the houre or ascen-
dent is not likewise knowne.
For peraduēture therby might
be chosē an ascēdēt contrary to the ascēdēt in the root
of his Natiuitie: for peraduēture therē should be set
down for the ascēdēt that sign: which in the nativitie
was in the 6, 8, are 12 houses wherby the Eleⁿtiō sup-
posed to bee made for cōmoditie or profit may turne.

Judgements of

as also in those things which are ruled by the natural course and constitution of the Elements and Starres, the due constellation of the Heauens is to be elect & chosen. Wherefore in this Treatise following, wee will shew such things as are to bee obserued in euery election, and first wee will speake of the rootes and foundations of Elections.

Of the rootes or groundes of

Left it is to be remembred, that
an Election is not to ha-



A briefe Treatise of the proper Elec-
tions for the enterprise or beginning of any thing written
by Claudiuſ Dariot Phisition, and tranſlated, correc-
ted, and augmented by Fabian Vithier.



Following my purpose and deli-
beration, after that I haue now
ſufficiently intreated and ſhow-
ed the principles and Elements
of the whole arte; and by what
meanes and waves a man maye

Ge - 12